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&c. &c. &c.

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Sic Vive cum Hominibus, tanquam
Deus videat; sic loquere cum Deo,
Tanquam Homines audiant. SENECA.

ORIGINAL CRITICISM.

Travels in China, containing Deſcriptions, Obſervations, and Compariſons, made and collected in the Courſe of a ſhort Reſidence at the Imperial Palace of Yuen-Min-Yuen, and on a ſubſequent Journey through the Country from Pekin to Canton. In which it is attempted to appreciate the Rank that this extraordinary Empire may be conſidered to hold in the Scale of Civilized Nations. By John Barrow, Eſq. late Private Secretary to the Earl of Macartney, and One of his Suite as Ambaſſador from the King of Great Britain to the Emperor of China. Illuſtrated with ſeveral Engravings. 4to. Pp. 632. 2l. 12s. 6d. Cadell and Davies. 1804.

MR. BARROW is one of thoſe intelligent travellers whoſe works we always take up with pleaſure, and never lay down without having derived a very conſiderable portion of information and amuſement from the peruſal of them. The travels before us are intended to ſerve as a kind of ſupplement to the very able and intereſting account of Lord Macartney's Embaſſy to China, by the late Sir George Staunton; and from the more accurate delineation of Chineſe manners and cuſtoms, and from a variety of new and important facts, and of other details into which it was foreign from the purpoſe of Sir G. S. to enter, it muſt be conſidered as a moſt valuable addition to that ſplendid work. Mr. Barrow, too, has done, what it is the duty of every traveller to do, who means to communicate the reſult of his enquiries to the public; he has corrected the errors of preceding writers, and has been particularly careful to indicate the fictitious accounts of

foreign miſſionaries, which had been promulgated with increaſed confidence, from the extreme difficulty, if not the impracticability, of confutation.

It has been ſuppoſed, and, indeed, aſſerted, that Lord Macartney's embaſſy failed in conſequence of the ſteady refuſal of that nobleman and his ſuite, to comply with the degrading ceremonials of the Chineſe Court. But the falſhood of this aſſertion is clearly demonſtrated by Mr. Barrow, who ſhews, from the account of Mr. Van Braam, and others, who attended the Dutch embaſſy, in the following year; which embaſſy failed ſtill more completely, although the perſons who compoſed it ſtudiouſly forbore to ſplit on that rock on which, they affirmed, their predeceſſors had been ſhipwrecked, and implicitly complied with every ceremony, which not only the etiquette of the Imperial Court, but the whim and caprice of the Imperial Miniſters, exacted. The Dutch, too, experienced every ſpecies of indignity, and were treated with every mark of contempt, while the Engliſh received more honours than were ever before beſtowed on any foreigners. The Portugueſe miſſionary at Pekin, indeed, endeavoured, by a baſe miſrepreſentation, to prejudice the Emperor againſt our embaſſy, but the ſhallow and unprincipled artifice being ſpeedily expoſed by the Viceroy of Canton, the miſſionary was compelled to beg pardon on his knees, and the Engliſh acquired additional reputation from this baſe attempt to tarniſh their fame, and to prevent their deſigns.

"Independent, however, of the machinations of miſſionaries, ſuch is the pride and the haughty inſolence of the Chineſe government, that, in no inſtance on record, but that of the Britiſh embaſſy, has it ever relaxed from its long eſtabliſhed cuſtoms, nor acquieſced in any demands of foreign ambaſſadors, whether the tone in which they were made was ſupplicating or authoritative. The forms of the court they contend to be as immutable as were the laws of the Medes and Perſians. Every thing muſt be conducted by preſcriptive uſage, and no deviation allowed from the rules which for ages have been eſtabliſhed by law, and regiſtered by the council of ordinances; much leſs the remiſſion of any duty that might derogate from the reverence and reſpect which are conſidered to be due to the perſon of the Emperor."

Obſerving on the exaggerated accounts of ſome of the miſſionaries, reſpecting the extraordinary civilization of China, Mr. Barrow obſerves, that China, from the earlieſt times to the cloſe of the ſixteenth century, was certainly more civilized than any part of Europe. But, he aſſerts, that, from that period to the preſent time, they have made very ſlow advances indeed in civilization, while the progreſs of Europe has been moſt rapid. Indeed, from the account of this able traveller, the fidelity of which there can be no reaſon to queſtion, Europeans have not the leaſt cauſe to envy the Chineſe for their knowledge of the arts, and for any of the characteriſtics of ſuperior civilization.

At the entrance of the river *Pei-ho*, the embaſſy were met by a ſufficient number of moſt convenient yachts, and two officers from Court,

to convey them to the capital. On their route, they experienced every poſſible attention, and fared moſt ſumptuouſly. Indeed, nothing appears to have been omitted that could inſpire them with a lofty idea of the hoſpitality, power, and magnificence of the Emperor. But the appearance of the country was by no means ſuch as to gratify the expectations which had been raiſed by the pompous accounts of preceding travellers.

"Nothing that could convey the idea of extraordinary wealth or comfort among the inhabitants, or of extraordinary abundance and fertility in the country, (unleſs in the copious ſupplies of our proviſions) had yet occurred, either at *Chuſan* or in the firſt three days' ſail up the *Pei-ho* towards the capital. The land on both ſides was low and flat, and inſtead of hedge-rows, trenches were dug to mark the boundaries of property. A ſmall proportion only was under cultivation. The greater part appeared to be four ſwampy ground, covered with coarſe graſs, with ruſhes, and the common reed. There were few trees, except near the villages, which were of mean appearance, the houſes generally conſiſting of mud walls, one ſtory in height, and thatched with ſtraw or ruſhes. Here and there a ſolitary cottage intervened, but nothing that bore any reſemblance to the reſidence of a gentleman, or that could even be called a comfortable farm-houſe. And although villages were numerous, no aſſemblage of houſes were perceived, that properly could be claſſed under the name of a town, except that of *See-koo*, near the mouth of the river, and *Ta-koo*, a few miles higher, until we proceeded to the diſtance of about ninety miles, when we entered the ſuburbs of the large city of *Tienſing*, ſtretching, like London on the Thames, for ſeveral miles along each bank of the river *Pei-ho*. But neither the buildings nor the river would bear any compariſon, even with thoſe parts about Redriff (*Rotherhithe*) and Wapping. Every thing, in fact, that we had hitherto ſeen wore an air of poverty and meanneſs. After a long confinement on board a ſhip, to thoſe at leaſt who are not accuſtomed to it, almoſt any country appears to poſſeſs the charms of a Paradiſe; yet on our firſt landing in this celebrated empire to the preſent place, which is no great diſtance from the capital, I am perſuaded, that every individual of the embaſſy felt himſelf rather diſappointed in the expectations he had formed. If any thing excited admiration, it was the vaſt multitudes of people that, from our firſt arrival, had daily flocked down to the banks of the river, of both ſexes and of all ages. Their general appearance, however, was not ſuch as to indicate any extraordinary degree of happineſs or comfort. The beſt dreſſed men wore a ſort of velvet cap on their heads, a ſhort jacket, buttoned cloſe round the neck, and folded acroſs the breaſt, the ſleeves remarkably wide; the materials cotton cloth, black, blue, or brown ſilk, or European camblet; they wore quilted petticoats, and black ſattin boots. The common people were dreſſed in large ſtraw hats, blue or black cotton frocks, wide cotton trowſers, and thick clumſy ſhoes, ſometimes made of ſtraw. Some had coarſe ſtockings of cotton cloth; the legs of others were naked. A ſingle pair of drawers conſtituted indeed the whole clothing of a great portion of the crowd.

"Never were poor women fitted out in a ſtyle ſo diſadvantageous for ſetting off their charms as thoſe who made their appearance on the banks of the *Pei-ho*; and we afterwards found that the dreſs of theſe, with ſome ſlight variations, was the common mode of the country. Bunches of large

artificial flowers, generally reſembling *aſters*, whoſe colours were red, blue, or yellow, were ſtuck on their jet-black hair, which, without any pretenſions to taſte or freedom, was ſcrewed up cloſe behind, and folded into a ridge or knot acroſs the crown of the head, not very unlike (except in the want of taſte) to the preſent mode in which the young ladies of England braid their locks. Two bodkins of ſilver, braſs, or iron, were conſpicuouſly placed behind the head, in the form of an oblique croſs, which is the common mode of Malay women. Their faces and necks were daubed with white paint, the eyebrows blackened, and on the center of the lower lip, and at the point of the chin, were two ſpots, about the ſize of a ſmall wafer, of a deep vermillion colour. A blue cotton frock, like that of the men, reaching in ſome to the middle of the thigh, in others to the knee, was almoſt univerſal. A pair of wide trowſers, of different colours, but commonly either red, green, or yellow, extended a little below the calf of the leg, where they were drawn cloſe, in order the better to diſplay an ankle and a foot, which for ſingularity at leaſt, may challenge the whole world. This diſtorted and diſproportionate member conſiſts of a foot that has been cramped in its growth, to the length of four or five inches, and an ankle that is generally ſwollen in the ſame proportion that the foot is diminiſhed. The little ſhoe is as fine as tinſel and tawdry can make it, and the ankle is bandaged round with party-coloured clothes, ornamented with fringe and taſſels; and ſuch a leg and foot, thus dreſſed out, are conſidered in China as ſuperlatively beautiful.

"The conſtant pain and uneaſineſs that female children muſt neceſſarily ſuffer, in the act of compreſſing, by means of bandages, the toes under the ſole of the foot, and retaining them in that poſition until they literally grow into and become a part of it; and by forcing the heel forward, until it is entirely obliterated, make it the more wonderful how a cuſtom, ſo unnatural and inhuman, ſhould have continued for ſo many ages, at leaſt ſuch is the opinion, that its origin is entirely unknown, or explained by ſuch fabulous abſurdities as are too ridiculous to aſſign for its adoption."

Of the *cleanlineſs* of the Chineſe we have a moſt unfavourable account.

"The interior wrappers of the ladies' feet are ſaid to be ſeldom changed, remaining, ſometimes, until they can no longer hold together; a cuſtom that conveys no favourable idea of Chineſe cleanlineſs. This, indeed, forms no part of their character; on the contrary they are what Swift would call a *frowzy* people. The comfort of clean linen, or frequent change of under-garments, is equally unknown to the ſovereign and to the peaſant. A ſort of thin coarſe ſilk ſupplies the place of cotton or linen next the ſkin, among the upper ranks; but the common people wear a coarſe kind of open cotton cloth. Theſe veſtments are more rarely removed for the purpoſe of waſhing than for that of being replaced with new ones; and the conſequence of ſuch neglect or economy is, as might naturally be ſuppoſed, an abundant increaſe of thoſe vermin to whoſe production filthineſs is found to be moſt favourable. The higheſt officers of ſtate made no heſitation of calling their attendants in public to ſeek in their necks for thoſe troubleſome animals, which, when caught, they very compoſedly put between their teeth. They carry no pocket handkerchiefs, but generally blow their noſes into ſmall ſquare pieces of paper which ſome of their

their attendants have ready prepared for the purpoſe. Many are not ſo cleanly, but ſpit about the rooms, or againſt the walls like the French, and they wipe their dirty hands in the ſleeves of their gowns. They ſleep at night in the ſame clothes they wear by day. Their bodies are as ſeldom waſhed as their articles of dreſs. They never make uſe of the bath, neither warm nor cold. Notwithſtanding the vaſt number of rivers and canals, with which every part of the country is interſected, I do not remember to have ſeen a ſingle groupe of boys bathing. The men, in the hotteſt day of ſummer, make uſe of warm water for waſhing the hands and face. They are unacquainted with the uſe of ſoap. We procured, in Pekin, a ſort of Barilla, with which, and apricot oil, we manufactured a ſufficient quantity of this article to waſh our linen, which, however, we were under the neceſſity of getting done by our own ſervants."

The embaſſy proceeded for one hundred and ſeventy miles along the *Pei-ho*, and landed at the city of *Tong-tchoo*, twelve miles diſtant from the capital, to which they repaired in clumſy carriages, through roads, literally lined with an immenſe population. The city of *Pekin*, properly *Pe-ching*, preſents an oblong ſquare, and is incloſed with a wall, fourteen miles in extent. The houſes are low, mean, and inconvenient; but the ſhops are gaudily decorated, very numerous, and well arranged. The Emperor being, at this time, at his palace of *Gehol*, in Tartary, whither he had gone to celebrate his approaching birth-day, Lord Macartney immediately repaired thither; while our author, with ſome other gentlemen attached to the embaſſy, had apartments aſſigned them in the imperial palace of *Yuen-Min-Yuen*, the grounds belonging to which are ſtated to be four Engliſh miles in diameter.

The account of the imperial park or garden at Gehol, copied from a manuſcript journal of Lord Macartney, is ſo extremely curious, that, notwithſtanding its length, we ſhall tranſcribe it for the gratification of our readers, to whom it will convey a more correct notion of Chineſe taſte in the arrangement and decoration of their grounds, in which they ſeem peculiarly to excel, than can be collected from any other publication.

"Speaking of the route from Pekin to Gehol in Tartary, Lord Macartney obſerves: 'Our journey, upon the whole, has been very pleaſant, and being divided into ſeven days, not at all fatiguing. At the end of every ſtage we have been lodged and entertained in the wings or houſes adjoining to the Emperor's palaces. Theſe palaces, which occur at ſhort diſtances from each other on the road, have been built for his reception, on his annual viſit to Tartary. They are conſtructed upon nearly the ſame plan and in the ſame taſte. They front the ſouth, and are uſually ſituated on irregular ground near the baſis of gentle hills which, together with other adjoining vallies, are encloſed by high walls and laid out in parks and pleaſure grounds, with every poſſible attention to pictureſque beauty. Whenever water can be brought into the view it is not neglected; the diſtant hills are planted, cultivated, or left naked, according to their accompaniments in the proſpect. The wall is often concealed in a ſunk fence, in order to give an idea of greater extent. A Chineſe gardener is

the painter of nature, and though totally ignorant of perſpective, as a ſcience, produces the happieſt effects by the management, or rather pencilling, of diſtances, if I may uſe the expreſſion, by relieving or keeping down the features of the ſcene, by contraſting trees of a bright with thoſe of a duſky foliage, by bringing them forward, or throwing them back, according to their bulk and their figure, and by introducing buildings of different dimenſions, either heightened by ſtrong colouring, or ſoftened by ſimplicity and omiſſion of ornament.

"The Emperor having been informed that, in the courſe of our travels in China we had ſhewn a ſtrong deſire of ſeeing every thing curious and intereſting, was pleaſed to give directions to the firſt miniſter to ſhew us his park or garden at Gehol. It is called in Chineſe *Van-ſhoo-yuen*, or Paradiſe of ten thouſand (or innumerable) trees. In order to have this gratification (which is conſidered as an inſtance of uncommon favour) we roſe this morning at three o'clock and went to the palace where we waited, mixed with all the great officers of ſtate, for three hours (ſuch is the etiquette of the place) till the Emperor's appearance. At laſt he came forth, borne in the uſual manner by ſixteen perſons on a high open palankeen, attended by guards, muſic, ſtandards, and umbrellas without number; and obſerving us, as we ſtood in the front line, graciouſly beckoned us to approach, having ordered his people to ſtop; he entered into converſation with us; and, with great affability of manner, told us that he was on his way to the pagoda, where he uſually paid his morning devotions; that as we profeſſed a different religion from his he would not aſk us to accompany him, but that he had ordered his firſt miniſter and chief Colaos to conduct us through his garden, and to ſhew us whatever we were deſirous of ſeeing there.

"Having expreſſed my ſenſe of this mark of his condeſcenſion in the proper manner, and my increaſing admiration of every thing I had yet obſerved at Gehol, I retired and, whilſt he proceeded to his adorations at the pagoda, I accompanied the miniſters and other great Colaos of the court to a pavilion prepared for us, from whence, after a ſhort collation, we ſet out on horſeback to view this wonderful garden. We rode about three miles through a very beautiful park kept in the higheſt order and much reſembling the approach to Luton in Bedfordſhire; the grounds gently undulated and chequered with various groupes of well contraſted trees in the oſiskip. As we moved onward an extenſive lake appeared before us, the extremities of which ſeemed to loſe themſelves in diſtance and obſcurity. Here was a large and magnificent yacht ready to receive us, and a number of ſmaller ones for the attendants, elegantly fitted up and adorned with numberleſs vanes, pendants, and ſtreamers. The ſhores of the lake have all the varieties of ſhape, which the fancy of a painter can delineate, and are ſo indented with bays, or broken with projections, that almoſt every ſtroke of the oar brought a new and unexpected object to our view. Nor are iſlands wanting, but they are ſituated only where they ſhould be, each in its proper place and having its proper character: one marked by a pagoda, or other building; one quite deſtitute of ornament; ſome ſmooth and level; ſome ſteep and uneven; and others frowning with wood, or ſmiling with culture. Where any things particularly intereſting were to be ſeen we diſembarked, from time to time, to viſit them, and I dare ſay that, in the courſe of our voyage, we ſtopped at forty or fifty different palaces or pavilions. Theſe are all furniſhed in the richeſt manner

manner with pictures of the Emperor's huntings and progreſſes, with ſtupendous vaſes of jaſper and agate; with the fineſt porcelain and Japan, and with every kind of European toys and *ſing-ſongs*; with ſpheres, orreries, clocks, and muſical automatons of ſuch exquiſite workmanſhip, and in ſuch profuſion, that *our* preſents muſt ſhrink from the compariſon, and *hide their diminiſhed heads*; and yet I am told, that the fine things we have ſeen are far exceeded by others of the ſame kind in the apartments of the ladies, and in the European repoſitory at *Yuen-min-yuen*. In every one of the pavillions was a throne, or imperial ſtate, and a *Eu-jou*, or ſymbol of peace and proſperity, placed at one ſide of it, reſembling that which the Emperor delivered to me yeſterday for the King.

"It would be an endleſs taſk were I to attempt a detail of all the wonders of this charming place. There is no beauty of diſtribution, no feature of amenity, no reach of fancy which embelliſhes our pleaſure grounds in England, that is not to be found here. Had China been acceſſible to Mr. Browne or Mr. Hamilton, I ſhould have ſworn they had drawn their happieſt ideas from the rich ſources, which I have taſted this day; for in the courſe of a few hours I have enjoyed ſuch viciſſitudes of rural delight, as I did not conceive could be felt out of England, being at different moments enchanted by ſcenes perfectly ſimilar to thoſe I had known there, to the magnificence of Stowe, the ſofter beauties of Wooburn, and the fairy-land of Paine's Hill.

"One thing I was particularly ſtruck with, I mean the happy choice of ſituation for ornamental buildings. From attention to this circumſtance they have not the air of being crowded or diſproportioned; they never intrude upon the eye; but wherever they appear always ſhew themſelves to advantage, and aid, improve, and enliven the proſpect.

"In many places the lake is overſpread with the Nenuphar or lotus (nelumbium) reſembling our broad leaved water lilly. This is an accompaniment which, though the Chineſe are paſſionately fond of, cultivating it in all their pieces of water, I confeſs I don't much admire. Artificial rocks and ponds with gold and ſilver fiſh are perhaps too often introduced, and the monſtrous porcelain figures of lions and tygers, uſually placed before the pavilions, are diſpleaſing to an European eye: but theſe are trifles of no great moment; and I am aſtoniſhed that now, after a ſix hours critical ſurvey of theſe gardens, I can ſcarcely recollect any thing beſides to find fault with.

"At our taking leave of the miniſter, he told us that we had only ſeen the eaſtern ſide of the gardens, but that the weſtern ſide, which was the larger part ſtill remained for him to ſhew us, and that he ſhould have that pleaſure another day.

"Accordingly, on the day of the Emperor's anniverſary feſtival, after the ceremony was ended, the firſt or great Colao *Ho-chun-tong*, the *Foo-leou*, the *Foo-leou*'s brother *Foo-chan-tong*, and *Song-ta-gin* with the other great men who attended us two days ſince, in our viſit to the eaſtern garden, now propoſed to accompany us to the weſtern, which forms a ſtrong contraſt with the other, and exhibits all the ſublimer beauties of nature in as high a degree as the part which we ſaw before poſſeſſes the attractions of ſoftneſs and amenity. It is one of the fineſt foreſt-ſcenes in the world; wild, woody, mountainous and rocky, abounding with ſtags and deer of different ſpecies, and moſt of the other beaſts of the chace, not dangerous to man.

"In many places immenſe woods, chiefly oaks, pines, and cheſnuts, grow upon almoſt perpendicular ſteeps, and force their ſturdy roots through every reſiſtance of ſurface and of ſoil, where vegetation would ſeem almoſt impoſſible. Theſe woods often clamber over the loftieſt pinnacles of the ſtony hills, or gathering on the ſkirts of them, deſcend with a rapid ſweep, and bury themſelves in the deepeſt vallies. There, at proper diſtances, you find palaces, banquetting houſes, and monaſteries, (but without bonzes) adapted to the ſituation and circumſtances of the place, ſometimes with a rivulet on one hand, gently ſtealing through the glade, at other with a cataract tumbling from above, raging with foam, and rebounding with a thouſand echoes from below, or ſilently engulphed in a gloomy pool, or yawning chaſm.

"The roads by which we approached theſe romantic ſcenes are often hewn out of the living rock, and conducted round the hills in a kind of rugged ſtair-caſe, and yet no accident occurred in our progreſs, not a falſe ſtep diſturbed the regularity of our cavalcade, though the horſes are ſpirited and all of them unſhod. From the great irregularity of the ground, and the various heights to which we aſcended, we had opportunities of catching many magnificent points of view by detached glances, but after wandering for ſeveral hours (and yet never wearied with wandering) we at laſt reached a covered pavilion open on all ſides, and ſituated on a ſummit ſo elevated as perfectly to command the whole ſurrounding country to a vaſt extent. The radius of the horizon I ſhould ſuppoſe to be at leaſt twenty miles from the central ſpot where we ſtood, and certainly ſo rich, ſo various, ſo beautiful, ſo ſublime a proſpect my eyes had never beheld. I ſaw every thing before me as on an illuminated map, palaces, pagodas, towns, villages, farm-houſes, plains, and vallies, watered by innumerable ſtreams, hills waving with woods, and meadows covered with cattle of the moſt beautiful marks and colours. All ſeemed to be nearly at my feet, and that a ſtep would convey me within reach of them.

"I obſerved here a vaſt number of what we call in England *ſheet* cows, alſo ſheet horſes, many pyeballs, dappled, mottled, and ſpotted, the latter chiefly ſtrawberry.

"From hence was pointed out to us by the miniſter a vaſt encloſure below, which, he ſaid, was not more acceſſible to him than us, being never entered but by the Emperor, his women, or his eunuchs. It includes within its bounds, though on a ſmaller ſcale, moſt of the beauties which diſtinguiſh the eaſtern and the weſtern gardens which we have already ſeen; but from every thing I can learn it falls very ſhort of the fanciful deſcriptions which father Attiret and Sir William Chambers have intruded upon us as realities. That within theſe private retreats, various entertainments of the moſt novel and expenſive nature are prepared and exhibited by the eunuchs, who are very numerous (perhaps ſome thouſands) to amuſe the Emperor and his ladies, I have no doubt; but that they are carried to all the length of extravagance and improbability thoſe gentlemen have mentioned, I very much queſtion, as from every enquiry I have made (and I have not been ſparing to make them) I have by no means ſufficient reaſon to warrant me in acceding to, or confirming, the accounts which they have given us.

"If any place in England can be ſaid in any reſpect to have ſimilar features to the weſtern park, which I have ſeen this day, it is Lowther Hall in Weſtmoreland, which (when I knew it many years ago) from the extent

extent of proſpect, the grand ſurrounding objects, the noble ſituation, the diverſity of ſurface, the extenſive woods, and command of water, I thought might be rendered by a man of ſenſe, ſpirit, and taſte, the fineſt ſcene in the Britiſh dominions."

'After this deſcriptive and intereſting detail of the beauties of the two ſides of the imperial park or gardens at Gehol, his Lordſhip makes a few general obſervations on Chineſe gardening, and the ornamental edifices that are uſually employed to aid the effect, as well as contribute to uſe and convenience. He obſerves,'

"Whether our ſtyle of gardening was really copied from the Chineſe, or originated with ourſelves, I leave for vanity to aſſert, and idleneſs to diſcuſs. A diſcovery which is the reſult of good ſenſe and reflexion may equally occur to the moſt diſtant nations, without either borrowing from the other. There is certainly a great analogy between our gardening and the Chineſe, but our excellence ſeems to be rather in improving nature, theirs to conquer her, and yet produce the ſame effect. It is indifferent to a Chineſe where he makes his garden, whether on a ſpot favoured, or abandoned, by the rural deities. If the latter, he invites them, or compels them to return. His point is to change every thing from what he found it, to explode the old faſhion of the creation, and introduce novelty in every corner. If there be a waſte, he adorns it with trees; if a dry deſert, he waters it with a river, or floats it with a lake. If there be a ſmooth flat, he varies it with all poſſible converſions. He undulates the ſurface, he raiſes it in hills, ſcoops it into vallies, and roughens it with rocks. He ſoftens aſperities, brings amenity into the wilderneſs, or animates the tameneſs of an expanſe, by accompanying it with the majeſty of a foreſt. Deceptions and eye-traps the Chineſe are not unacquainted with, but they uſe them very ſparingly. I obſerved no artificial ruins, caves, or hermitages. Though the ſublime predominates in its proper ſtation, you are inſenſibly led to contemplate it, not ſtartled by its ſudden intruſion, for in the plan cheerfulneſs is the principal feature, and lights up the face of the ſcene. To enliven it ſtill more, the aid of architecture is invited; all the buildings are perfect of their kind, either elegantly ſimple, or highly decorated, according to the effect that is intended to ariſe, erected at ſuitable diſtances, and judiciouſly contraſted, never crowded together in confuſion, nor affectedly confronted, and ſtaring at each other without meaning. Proper edifices in proper places. The ſummer-houſe, the pavilion, the pagodas, have all their reſpective ſituations, which *they* diſtinguiſh and improve, but which any other ſtructures would injure or deform. The only things diſagreeable to my eye are the large porcelain figures of lions, tygers, &c. and the rough hewn ſteps, and huge maſſes of rock work, which they ſeem ſtudious of introducing near many of their houſes and palaces. Conſidering their general good taſte in the other points, I was much ſurpriſed at this, and could only account for it, by the expence and the difficulty of bringing together ſuch incongruities, for it is a common effect of enormous riches to puſh every thing they can procure to bombaſt and extravagance, which are the death of taſte. In other countries, however, as well as in China, I have ſeen ſome of the moſt boaſted feats, either outgrowing their beauty from a plethora of their owner's wealth, or becoming capricious and hypocondriacal by a quackiſh application of it. A few fine places, even in England, might be pointed out that are labouring under theſe diſorders; not to mention ſome celebrated houſes where twiſted

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ſtair-caſes, window-glaſs cupolas, and embroidered chimney-pieces, convey nothing to us but the whims and dreams of ſickly fancy, without an atom of grandeur, taſte, or propriety.

"The architecture of the Chineſe is of a peculiar ſtyle, totally unlike any other, irreducible to our rules, but perfectly conſiſtent with its own. It has certain principles, from which it never deviates, and although, when examined according to ours, it ſins againſt the ideas we have imbibed of diſtribution, compoſition, and proportion; yet, upon the whole, it often produces a moſt pleaſing effect, as we ſometimes ſee a perſon without a ſingle good feature in his face have, nevertheleſs, a very agreeable countenance."

We ſhall reſume our account of this intereſting publication in our next number.

(To be continued.)

Hill's *Synonymes of the Latin Language.*

(Concluded from p. 289.)

WE are ſorry for being under the neceſſity of ſaying ſo; but, after the moſt mature deliberation, it is our ſettled opinion that Dr. Hill's very laboured and voluminous work, which muſt certainly have coſt him much time to compoſe, will never be conſidered as a ſtandard book. It is wonderful indeed, when we contemplate its ſize, how ſmall a portion of valuable information is to be derived from it; nor can we eaſily conceive how a ſcholar could contrive to write ſo much and to teach ſo little. But Dr. Hill perpetually bewilders himſelf in ſearch of "ſcience falſely ſo called," and diſguſts us with the ſelf-importance of a man who clothes the moſt trivial common-place remarks in the moſt pompous language, and affects to treat the moſt ſuperficial conceptions with all the ſtudied preciſion of the moſt profound metaphyſician. He is, conſequently, in numberleſs articles of his work, inſufferably obſcure, tedious, and verboſe. Even where his meaning is right at laſt, it is often with conſiderable difficulty diſcovered; and, not unfrequently, when we have found it, it pays us but very poorly for our pains. He has ſo violent a propenſity to multiply terms, that, on many occaſions, he employs a number of lines to acquaint us with what would be better explained in as many words. Of this his diſtinction between *Mors* and *Nex* may be quoted as a pregnant inſtance.

"MORS, NEX, agree, in denoting death, but differ, in the manner in which it is effected. The former ſignifies an extinction of life, by diſeaſe or old age; the latter, ſuch as is produced by violence committed upon the animal frame, with a view to deſtroy it. *The cauſes of diſeaſes originate either from ſome diſorder in the inward ſtructure, or from ſome accidental blow from without. Such cauſes may ſuperinduce death, either inſtantly, or ſome time after they begin to exiſt.* 'Mors propter incertos caſus quotidie imminet, et propter vita

vitæ brevitatem nunquam longe poteſt abeſſe." Cic. *Q. Tusc.* 168. a. (P. 523.)

Nothing can ſhew more ſtrongly than this paſſage our author's deſire to prove himſelf a ſage philoſopher, by making obſervations nothing to the purpoſe; for all that deſerves to be ſaid of *Mors* and *Nex* is ſaid by Dr. Hill himſelf, in the next ſhort ſentence. "*Nex* differs from *Mors*, in ſignifying a violent, in oppoſition to a natural death." From the following prolix and indiſtinct diſcuſſion what preciſe idea can be carried away?

"Scire, Noscere," ſays the learned Doctor, "agree in denoting to know, but differ, in reſpect to the nature of that knowledge, which is acquired. The firſt verb refers to each object or event, as exiſting; the latter to each, in reſpect to its apprehended nature. The one goes the length only of regarding facts as accumulated; the other goes farther, and regards them as the ſubjects of ſcience, and as more or leſs accurately explored. Ignorance ſtands oppoſed to what is meant by *Scire*, and indiſtinct perception of what is known, to what is meant by 'Noſcere.' 'Factum ambitum *sciis*, et hoc vos *scire* omnes *sciunt*.'—Sen. *Ep.* 94. Two different facts are here ſtated, as the ſubjects of that kind of knowledge which is implied in *Scire*. The people addreſſed are ſaid to know that bribery was committed, and all mankind are ſaid to know that this fact was known to them.

'*Scire* tuum nihil eſt, niſi te *scire* hoc *sciat* alter.'——Pers. 1. 27.

"Here the number of facts forming the ſubject of knowledge, in reſpect to the firſt *Scire*, is indefinite, as it comprehends all that the perſon addreſſed knows. The ſubject, in reſpect to *Sciat*, again, is but a ſingle fact. Still, however, the kind of knowledge is the ſame in each."

"Scire refers to all the circumſtances forming a ſingle detail, and is equally applicable to each, and to the aggregate. [That is, Reader, *Scire* is applicable *ad omne quod scibile est.*]

'Omnem rem *scio*, ut ſit geſta: adveniens audivi omnia.'—Ter. *Hec.* 3. 5. 18.

'Et is omnes linguas *scit*; ſed diſſimulat *sciens*
Se *scire*.' Plaut. *Prol. in Pœn.* 112.

'Non enim tam præclarum eſt *scire* Latine, quam turpe *nescire*.'
Cic. de Clar. Orat. 37.

"When *scire* is applied to languages, it refers to the multitude of facts, which, when acquired, forms ſkill in each of them. *The luminous diſcernment, which enables the grammarian to reduce the different terms to their reſpective ſpecies, is not included in the conception ſuggeſted by this verb.*"

"Noscere differs from 'Scire,' in implying, that the nature of the facts, that are the ſubjects of knowledge, is more or leſs accurately underſtood, and that they are not accumulated merely to increaſe the ſtock. Every object, to which *noscere* is applied, has either been particularly examined by the mind, or is referred to a claſs that has been previouſly formed by it. By a reflex act, the mind is, in this way, ſaid to examine herſelf. 'Cum

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gitur *nosce te* dicit, hoc dicit, *nosce* animum tuum.'—Cic. *Q. Tusc.* 129. 'Nihil esse, quod *nosci*, percipi, comprehendi possit.'—Cic. *Acad. Q.* 21. The first, as well as the last, of those verbs denotes a just apprehension of the nature of whatever might have been known to exist." (Pp. 684, 685.)

This is surely, "to write about a subject, and about it;" for, from these unsatisfactory speculations, we defy any person to learn in what cases it is proper to employ the one verb, and in what the other. In truth, we are tempted to suspect that Dr. Hill has no clear conception himself of their difference; which chiefly consists in this, that *noscere* is properly applied to *objects of sense both external and internal*, while *scire* is altogether confined to *objects of intellect*. This distinction the professor does not appear to have fully seen, though a note of Donatus on a line of Terence very plainly suggests it. The line is this:

"*Ch.* Phania ille frater meus fuit. *Si. Noram et scio.*"——*Aud.* 5. 4. 31.

"The note of Donatus upon this passage," says Dr. Hill, "is accurate and philosophical. It shews that the critic had apprehended the precise force of the two verbs, when he refers the first to the acquaintance that [had] subsisted between Simo and Phania, and the second to Simo's knowing that he was Chremes's brother. '*Noram* Phaniam,' says he, 'scio,' fratrem fuisse. Ergo et ad personam et ad rem retulit." (P. 686.)

Whoever would be still farther convinced with what dexterity Dr. Hill can spin out his explanations, needs be at no loss for abundance of examples. He may consult the article on *Interea* and *Interim*, where the learned author employs very nearly two quarto pages in stating clumsily what may be stated clearly in a single line, thus: "*Interea* signifies during *these events*; *interim* during that event." *In the mean time* is equally applicable to both. (See Pp. 460, 461.) The discussion on *Lacus*, *Palus*, *stagnum*, fills two pages and a half with most useless and impertinent observations; while our French friend, Dumesnil, dismisses these terms in the following simple, and short, but satisfactory manner.

"Lacus, *un lac, étendue d'eau qui ne tarit point.* Cum lacus Albanus praeter modum excrevisset. Cic. Lacus Trasimenus. Cic. Palus, *marais, eau qui tarit pendant l'été.* Sterilisque diu palus aptaque remis. Hor. Paludes siccare. Cic. Stagnum, *étendue d' eau qui ne coule point, un etang: de στεγω*, contineo, *ou de* stare. Ad puteos aut alta ad stagna. Virg. Stagna virentia musco. Virg." (Dumesnil, p. 347.)

Sometimes, we observe, these two learned philologists are directly in opposition to each other with regard to the meaning of the same terms. Thus, for instance, of *Mercator* it is said by Dr. Hill, that he "is understood not to be tied down to any particular spot, but to travel over the surface of the earth, conducting those exports and imports in which he alone is concerned." (P. 515.) The *negotiator*, the same grammarian tells us, differs from the *mercator* "in supposing, that the subjects of merchandize are acquired and disposed of, without

out the trader going abroad to do so." (P. 516.) By the Frenchman, these words are thus distinguished. "La différence que les Romains mettoient entre MERCATORES et NEGOCIATORES, c'est que les premiers avoient leur séjour habituel à Rome, et n' alloient dans les provinces que pour le peu de temps qu' exigeoient leurs affaires; au lieu que les Negocians, *Negociatores*, avoient etabli le centre de leur commerce dans les provinces, ne venant guères à Rome." (Du. p. 379.)

To which of the two, in the present case, the charge of inaccuracy attaches, we shall leave our learned readers to decide; but with respect to the following instance, we have little doubt that our countryman is wrong. As the articles in both are short, we shall copy them entire.

HILL. "CAPER, HIRCUS,

agree, in denoting a he-goat, but the former is applicable to him either in a natural state or otherwise, while *the latter is applicable only when he is mutilated.*

'Vir gregis ipse *caper* deerraverat.'——VIRG. *Ec.* 77.
'Sic modo qui Tuscus fueras, nunc Gallus Haruspex,
Dum jugulas *hircum*, factus es ipse *caper*.'——*Mart.* 3, 24, 13.

In the first example the *caper* is among the capræ what the taurus is among the vaccæ; in the last he is what the Greeks call an Εξαμιας." (P. 174.)

DUMESNIL. "*Hædus, Hircus, Caper.*

HŒDUS, *un chevreau.* Caper tibi salvus et hœdi. Virg. Sic canibus catulos similes, sic matribus hædos. Virg. HIRCUS, *le bouc, le mâle qui n'est point coupé.* Immundus et libidinosus hircus. Plaut. *Il est souvent pris pour l'odeur* MEME. Gravis hirsutis cubat hircus in alis. Hor. CAPER, *le bouc, lorsqu'il est coupé.* Vite caper morsâ Bacchi mactatus ad aras dicitur ultoris: nocuit suâ culpâ. Ovid. *Les poetes ont souvent dit* caper *pour* hircus. Vir gregis ipse caper deerraverat. Virg. *Il se prend encore pour l'odeur infecte du corps.* Tibi fertur valle sub alarum trux habitare caper. Catull." (P. 302.)

We think that the learned professor expresses himself very improperly with regard to *Facinus.* "Tho' *facinus*," he says, "from *facere*, when by itself, always denotes an immoral deed, yet it is often connected with adjectives that alter the nature of that deed, and shew it to be laudable." (P. 343.) To say that any adjectives can *alter the nature* of an *immoral deed*, and shew it to be *laudable*, is, in our opinion, something bordering upon nonsense. Dr. Hill should have said that *facinus* signifies any bold action; but that, when alone, and unqualified by any epithet, the use of the language confines it to a bad action. This is very distinctly stated by Dumesnil, who is here again, therefore, much more accurate than Dr. Hill. "FACINUS *est une action hardie, de* facere. Facinus, *seul, se prend en mauvaise part.* Nihil ibi facinoris, nihil flagitii, prætermissum est. Liv. Homines ad vim, ad facinus, eædemque delecti. Cic. Facinus *se prend en bonne part, lorsqu' il est déterminé par une epithete.* Præclarissimum facinus. Cic. (P. 175.) It may, perhaps, be not undeserving

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ing of remark, that Dr. Hill compares *facinus* with *ſcelus* and *flagitium* only; while the liſt of Dumeſnil's words is as follows:—*Crimen, culpa, peccatum, delictum, vitium, vitioſitas, noxa, facinus, nequitia, ſcelus, flagitium, maleficium, nefas, malitia.*

The learned profeſſor ſeems to have been at a loſs in what manner to diſtinguiſh *urbs* and *oppidum*. "Oppidum appears," he ſays, "to differ from *urbs* in nothing but its never being applied, ſo as to ſpecify a town that is not named." (P. 192.) But this ſeems to us no diſtinction at all. *Urbs* and *Oppidum*, it is true, may both be applied to the ſame place; but they do not both exactly give the ſame view of it. *Urbs* ſuggeſts the extent, and all the buildings, of a town; while *oppidum* repreſents it under the notion of being fortified. This appears, at leaſt, to have been Cicero's idea. "Oppidorum appellationem uſurpatione appellatam eſſe exiſtimo quod *opem ferant.*"

The learned Profeſſor has, on many occaſions, particular expreſſions, which are extremely improper; and on ſome, it is very difficult to underſtand them. "Præceps," he ſays, "ſuppoſes the ſuperficial inequality to be at all times ſo great, that a line, paſſing from the extreme point of the interval, forms either a perpendicular, or a deſcent ſo ſteep as to be impaſſable with ſafety." (P. 22.) But the learned Profeſſor ſurely knows that a *vertical* ſurface may be juſt as *equal* as a *horizontal* one. "Ægrotus," he obſerves, "is properly confined to the diſeaſes of the body;" though Terence has, more than once, applied it to the mind. "This uncommon uſe of *ægrotus*, however, *may*," he ſays, "be conſidered as figurative." (P. 45.) For *may* the author ought to have written *muſt*; becauſe, if the firſt obſervation be true, the laſt is true of neceſſity. On the line of Horace,

"Os tenerum pueri *balbumque* poeta figurat."

Dr. Hill remarks, that "the poet here gets the merit of teaching children to articulate properly, as being led by the ear to employ the untried organs as they ſhould be." (P. 142.) This ſentence conveys no determinate idea. It as naturally ſuggeſts that the poet was the ſchoolmaſter, as that children learned to correct their liſping by repeating his verſes. In p. 195, the learned Profeſſor talks of "not aſcribing activity to an object that is not *ſelf-created.* Is there any object of which the learned Profeſſor thinks that it created itſelf?—In p. 558, we meet with the following ſentence: "Thoſe meaſures of duration that are fixed by immutable intervals of *equal length*, though of *different kinds*, are alſo ſaid to form one ſeries." What is meant by "intervals of equal length" we can eaſily conceive; but to "intervals of different kinds" which are, at the ſame time too, "of equal lengths" we can affix no idea: and the context contains nothing to aſſiſt us. Of the word *manubiæ*, Dr. Hill remarks, that it "ſeems to agree with the 'opima ſpolia,' in referring to the ſhare of the booty that fell to the general or commanding officer. As this perſon, during an engagement, was more employed in directing the courage

courage of others, than exerting his own, his ſhare muſt have been made up in value, and not by the 'ipſum corpus' of what thoſe under him acquired." (P. 616.) This to us appears a plain *non ſequitur*, both in reaſon and in fact. Why might not the commander have a ſhare of the plunder, or of the booty, as well as of its value? And was not the "ipſum corpus" of Briſeis, the reward of Achilles?

On this work of Dr. Hill, we have beſtowed great attention. The author will probably think our criticiſm ſevere; but in juſtice to our readers, and, indeed, in performance of our bounden duty, we could not have ſpoken of it otherwiſe than we have done. We are, always, however, much better pleaſed to exhibit excellencies than to point out defects: and when Dr. Hill is content to be ſimple, he is frequently excellent. The following article, for example, has very great merit.

"GAUDIUM, LÆTITIA,

agree, in denoting joy, but differ in reſpect to the degree, and the cauſe of its excitement, and the manner in which it ſhews itſelf. GAUDIUM refers to an emotion that is calm and ſteady, and that ariſes from a ſenſe of ſomething good to the mind that perceives it. *Lætitia*, again, refers to one leſs temperate, and that ariſes, from ſome external cauſe, in which others may be concerned. 'Nam cum ratione animus movetur placide atque conſtanter tum illud *gaudium dicetur*. *Lætitia* ut adepta jam aliquid concupitum, effertur et geſtit. Cum autem inaniter et effuſe animus exultat, tum illa *lætitia* geſtiens, vel nimia dici poteſt; quam ita definiunt, ſine ratione animi elationem.' CIC. *Q. Tuſc.* 212. a. 'Atque ut confidere decet, timere non decet, ſic quidem *gaudere* decet, *lætari* non decet, quoniam docendi cauſa a *gaudio lætitiam* diſtinguimus.' CIC. *ibid* 224. 'Quem tamen eſſe natum et nos *gaudemus*, et hæc civitas, dum erit, lætabitur.'—CIC. *de Am.* 98. a. Lælius employs the two verbs here in a way ſtrictly conſonant, both with claſſical purity, and alſo with the dignity of himſelf, and [of] thoſe whom he addreſſed. From their connection with Africanus, their joy was perſonal, when they reflected on the merits of ſo diſtinguiſhed a relation; and the old man alſo conceives, that it became their feelings to be more temperate than thoſe of the herd of citizens, who would rejoice in doing honour to his memory." (Pp. 389, 390.)

Our claſſical readers may ſtill be gratified, by ſeeing how Dumeſnil treats the kindred words *gaudere* and *lætari*. Both authors have done well, though even here the palm of ſimplicity is due to the Frenchman. Yet Dr. Hill's examples are more full and ſatisfactory.

"Gaudere *et* lætari, *dans l'usage ordinaire, ſe confondent, et ſont indifferemment employés; cependant, à parler exactement, ils ont une ſignification differente.* Gaudere *marque une joie plus interieure, et plus moderée.* In ſinu gaudere. Cic. Lætari *marque une joie qui éclate au dehors d'une maniere plus vive et moins mesurée.* Lætaris tu in omnium gemitu et triumphas. Cic, *Il y a des occaſions où gaudere decet,* lætari non decet. Cic." (Pp. 290, 291.)

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Our ſtrictures have been carried to ſuch an extent, that we can furniſh room for no more quotations. But many of Dr. Hill's diſcuſſions are executed with very conſiderable ſucceſs; and he is generally happy in exact proportion as he is ſparing of metaphyſical refinement. Among ſome of the beſt articles in the book, we may mention the following: *Altus, arduus—Avius, invius, devius—Aura, flatus, ventus, procella, turbo—Bellum, prælium, pugna, certamen—Conari, moliri, niti—Decet, oportet, neceſſe eſt*, an excellent article. *Flere, vagire, plorare, ejulare, ululare, plangere—Forte, fortaſſe—Gracilis, tenuis, teres—Humanè vel humaniter, humanitus—Memorare, narrare—Modo, recens, nuper. Norma, regula, libella—Oſtium, janua, porta. Perdere, amittere—Sepelire, humare.*

Dr. Hill, we obſerve, is particularly fond of that elliptical conſtruction which excludes the relative pronoun from its place, whenever it is governed by the following verb. E. G. "The language he ſtudies." (Pref. p. 11.) This mode of writing, however common, and however defended, on ſome occaſions, under pretence of its contributing to harmony and eaſe, we conſider as defective, and ſhall not ceaſe to reprobate. He now and then uſes Engliſh words in a ſenſe which we think is highly inaccurate. On the words of Livy, "Hæc precatus, veluti ſenſiſſet preces auditas,"—he remarks, that "there was here more than a communication of the deſire.—He, who prayed, is ſuppoſed *conſcious* that the god was willing to grant it." (P. 126.) But, ſurely, we cannot be ſaid to be conſcious of what paſſes in the mind of another. In p. 211, Dr. Hill ſpeaks of gold, "forming certain images for temple worſhip," as being "in *bullion*," and not "in coin." He ſeems to think that, when the precious metals are not coined, they muſt be bullion.—But "bullion," ſays Locke, as quoted by Johnſon, "is ſilver," (and the ſame is true of gold,) "whoſe workmanſhip has no value."—Accordingly, gold or ſilver plate, of which the workmanſhip has value, would be improperly called bullion; and ſo we think are theſe images.

In p. 254, the author talks of evils under which a man ſcorns to *ſuccumb*. This word, we think, is not Engliſh. Neither, we apprehend is *cancelment*, which Dr. Hill ſomewhere employs, though we have not marked the page. In p. 264, we have "often got," for "often gotten;" and in p. 361, we meet with the following ſentence: "When Æneas *took leave* of Andromache and the other inhabitants of Crete, he *makes* a beautiful and tender compariſon between the happineſs of their lot, and that of himſelf and his followers." We are ſurpriſed that Dr. Hill allowed ſo groſs an inconſiſtency in the uſe of the tenſes to eſcape him.

This book is very neatly, and, on the whole, correctly printed.

Memoirs

Memoirs of Charles Macklin, Comedian; with the Dramatic Characters, Manners, Anecdotes, &c. of the Age in which he lived: forming an Hiſtory of the Stage, during almoſt the Whole of the laſt Century; and a Chronological Liſt of all the Parts played by him. 1 vol. 8vo. Pp. 444. Aſperne. 1804.

THE life of Macklin contains various conſtituents of intereſt and claims to attention. He had riſen to the firſt rank of theatrical performers; and like another Neſtor, had been intimately converſant with three generations of heroes. During the greater part of the eighteenth century, he had witneſſed the progreſſions and variations of dramatic literature, with the retrogreſſions which diſtinguiſhed it during the laſt twenty years of his life. He had ſeen comic genius producing the lively and light humour of a Farquhar; the ſtrong, though coarſe exhibition of a Vanburgh; the poignant ſatire of a Gay. He had ſeen wit, humour, and ſatire, ſullied by indecency. He had afterwards obſerved laudable efforts to proſcribe indelicacy from the ſtage; but unfortunately, with the tares the wheat pulled up; and whining ſentiment ſupplying the place of ſportive imagery, natural and juſt character. He had ſeen one attempt of powerful and brilliant talents to combine purity with wit, and elegant colouring with forcible delineation; the ſignal ſucceſs of Sheridan followed by an inundation of farce, buffoonery, operatical ſing ſong, and harlequin tricks; and the comedy of the Engliſh theatre entirely abandoned. The connection of his hiſtory, with the hiſtory of ſcenic performance, muſt form the moſt important part of a biography, of which he is the ſubject; and that is the principal topic of the production which we are now to conſider.

The Memoirs of Macklin are in a great meaſure Memoirs of the Stage, from the reign of Queen Anne until the year 1798. A few pages in the beginning, contain conjectures relative to his age.—He ſtated himſelf to have been born in 1699, but his biographer endeavours to prove he was nine years older. Macklin, the writer of this article, perſonally knew, and had frequent converſations with him about his age, and firſt ſubjects of remembrance; and the impreſſion made on him by both was, that Mr. Macklin was born in one of the laſt years of the ſeventeenth century. In his boyiſh years, all that we learn from his biographer is, that he poſſeſſed talents; but wanted induſtry. When he was very young, being on a viſit during the Chriſtmas holidays to a lady of fortune, he was taken under her protection. The juvenile children and relations of the family, ſet about acting the play of the Orphan; and the character of Monimia was aſſigned to Macklin. From that circumſtance is derived his firſt predilection for the ſtage; but his liking was not immediately gratified. His parents were in humble circumſtances, and aſpired at no higher than a mechanical employment for their ſon. They accordingly bound him apprentice to a ſadler in his native town of Cork.

Macklin diſdaining a handicraft occupation, ran away from his maſter, and betook himſelf to Dublin, without any previous acquaintance with any perſon in the metropolis, and with only a few ſhillings in his pocket. He was then only about fifteen years of age, and how he procured a livelihood in the city of Dublin without friends, or introduction, is not known. All that has tranſpired is, that ſome time after his arrival he got ſettled as a badge man in Trinity College. He knew a little of reading and of writing, was a youth of keen obſervation and a determined ſpirit: he made himſelf very acceptable to the ſcholars and fellows, who gave him ſeveral pecuniary aids, beſides his ſtipulated allowance. It is not aſcertained at what preciſe period he came to England; but it appears he was on his arrival firſt a ſtroller; afterwards offered himſelf to Mr. Rich, the manager of Lincoln's-Inn theatre; but that gentleman adviſed him to continue longer in his itinerant exerciſes, before he ventured to encounter a London audience. In his rambles, he was chiefly diſtinguiſhed for walking, boxing, drinking, and intriguing. About the year 1726 he firſt trod the London ſtage. This being an epoch in his hiſtory, the author pauſes to take a view of the actors and actreſſes who were then moſt eminently diſtinguiſhed. Short accounts and characters of Booth, Quin, Mrs. Oldfield, Mrs. Porter, and Tom Walker are introduced. Walker having been the original Macheath in the Beggar's Opera; that celebrated performance is naturally mentioned; and the account extends to the original performers of all the principal parts. Next follows a criticiſm on the work itſelf, which, as may be well expected, contains nothing new. About the time that Macklin arrived in town, there was a great number of half-pay officers who could get no profeſſional employment after the Peace of Utrecht. Thoſe gentlemen were generally in very limited circumſtances, and being fond of conviviality, they enjoyed it at a cheap rate, in a public-houſe in Covent Garden, remarkable for ſelling the beſt Derbyſhire ale; and as this was their chief beverage, they got the name of Derby captains, which it ſeems was a phraſe long well underſtood in the vicinity of the theatres. Macklin often joined theſe parties, and other clubs that met for the purpoſe of talking, eating, and drinking. He belonged to a ſociety that dined once a week at St. Alban's; and being a great walker, he travelled the twenty miles thither, and returned the ſame day on foot. Mr. Quin is mentioned as making excurſions, but on a different plan. During the theatrical receſs, he put one hundred pounds in his pocket, engaged a nymph of the town to accompany him into the country, left their rout to the impulſe of the moment, ſuffered the lady to paſs for his wife, that decency might appear to ſanction their arrangements upon the road. When he found his ſtock beginning to verge to a decline, he and his companion returned to town. They ſupped together under the Piazzas. The gallant paid his miſtreſs the remainder of the hundred pounds, and from that moment they parted. This, it ſeems, was Quin's regular practice.

Our

Our biographer from performers proceeds to audiences; and it would appear that the police of the play-houſe was much better in thoſe days than in the preſent; as rakes and proſtitutes were not ſuffered to offend decency in the face of the people. Puppies were not permitted to interrupt the attention by importunate yelping; and other fools were alſo prevented from being noiſy with their nonſenſe.

About the year 1734, Mr. Macklin married Miſs Purvor, a young lady who proved an excellent comic actreſs. Macklin began with fops, but his vigorous underſtanding required ſtronger characters to call forth its energies. Lord Foppington's claſs of abſurdity and folly was too frivolous and light for the ſtrength of Macklin; and he attained far greater diſtinction in Sir John Brute. The biographer ſeems rather to undervalue his hero's perſonation of the ſtrongly marked Brute of Vanburgh, and ſeems to think it wanted mellowneſs and ſoftneſs. This is rather a repetition of Churchill's famous lines. Macklin became acting manager to Mr. Fleetwood, proprietor of Drury Lane Theatre; and his employer being embarraſſed, became ſecurity for him, for no leſs than three thouſand pounds, though he could not conveniently raiſe thirty pounds. Finding Fleetwood to be not only embarraſſed, but ruined, he was in very great alarm, until Mr. Paul Whitehead, the poet, who had acquired a fortune by his wife, undertook the reſponſibility, and thereby Macklin was ſaved from great diſtreſs. But Whitehead was eventually ruined. The reader is now introduced to Garrick, of whoſe theatrical and managerial life there is a very agreeable ſketch, interſperſed with private anecdotes. Meanwhile the author keeps Macklin in prominent view, and mentions with minute and intereſting particularity, his firſt performance of Shylock; a character which was ſo well adapted to the exertion of his peculiar powers. He was acting-manager for Fleetwood; and at liberty to chuſe ſuch parts as he might think beſt ſuited to his own talents. "Chance (ſays the biographer) preſented the 'Merchant of Venice' to his notice; which, however, ſtrange now to conceive, had *laid** upon the ſhelf ſince the year 1701, to make room for an alteration from the ſame play, by Lord Landſdowne, called 'The Jew of Venice;' in which the celebrated Dogget performed the *Jew* almoſt in the ſtyle of broad farce."—Macklin ſaw this part with other eyes; and, very much to the credit of his taſte and underſtanding, as well as a proper eſtimation of his own powers, he found he could build a reputation by reviving the original of Shakeſpeare, and playing the character of Shylock in a different manner. The attempt was arduous, and ſubject to many miſcarriages, and in particular to public prejudice; but a conſciouſneſs of being right will generally give great confidence. Macklin felt this conſciouſneſs, and was determined on the trial. His friends were very apprehenſive of the event of this undertaking; and his rivals urged him to the attempt, in hopes of his failure. Macklin felt his

* A typographical error we preſume for *lain*.

own force, perſiſted in his reſolution, and the execution was attended with ſignal ſucceſs. Among the higheſt applauders of Macklin's Shylock was—ALEXANDER POPE. There are ſeveral ſprightly and entertaining anecdotes of Mrs. Woffington preſented, which, though not new, well deſerve to be repeated. They, with other anecdotes in circulation, tend to prove, that few ladies who have acted in the capacity of *receivers general of lovers*, have had intimacy with a greater number of literary gallants.

Without following all the details of theatrical hiſtory and characters, we ſhall in general obſerve, that moſt performers of any note, who flouriſhed before the laſt twenty years, are agreeably ſketched.—Since that time, thoſe only are mentioned who have ſucceeded to Macklin's peculiar characters. The celebrated law-ſuit of Macklin, his removal to Ireland, his return to London, his diſtinguiſhed ſucceſs, his dereliction of the ſtage to keep a tavern, his oratorial ſcheme, are narrated with humour and intereſt; and receive a bond of union from the biographer's general view of his hero's character, which repreſents him as very much of a projector; and as ſuch, reſtleſs and changeable. When he incurred a very common fate of projectors, a commiſſion of bankruptcy, his ſtatements and accounts demonſtrated him a man of the ſtricteſt honour and integrity. They alſo ſhewed he was a judiciouſly kind father. He had beſtowed twelve hundred pounds on the education of his daughter, and thereby enabled her to acquire a much greater fortune as an actreſs, than if he had hoarded up for her ten times the ſum for a portion. He often exerted his vigorous judgment in counſels to an ingenious, but eccentric and diſſipated ſon. Parental indulgence, however, too often counteracted the wiſdom of advice and admonition. A diſtinguiſhing feature indeed in Macklin's character was, turbulent and impetuous paſſion, warring with a very ſound and vigorous underſtanding. With his theatrical hiſtory is mingled his literary, with juſt, though not new remarks on his writings. The account of the ſource of his Iriſh character in Love A-la-mode, is new to us; but perhaps may not be new to readers much converſant in Green Room anecdotes.—Whether new or old, it is intereſting. The biographer follows his hero to the decay of his powers, and his death; after which he ſums up the work in a general criticiſm on the character of Mr. Macklin as an actor, an author, and a man.

Such is the ſubſtance of the Memoirs of Charles Macklin, from which we think our readers muſt perceive that though it do not riſe to that high claſs of biography, which to entertainment and information adds philoſophy and inſtruction; it is an agreeable and reſpectable ſpecimen of that ſecondary claſs, which ſeeks chiefly to afford pleaſure and amuſement. We by no means aſſert, that it is devoid of inſtruction: the hiſtory and character of Macklin himſelf would contradict us, if we did make ſuch an aſſertion. We merely obſerve, that intereſting anecdote, lively and agreeable detail, are its moſt prominent features.

Strictures

Strictures on Plowden's State of Ireland.

(Concluded from Page 249.)

MR. Plowden, in what he calls a poſtliminious Preface, endeavours to defend his Hiſtorical Review, from the ſtrictures which have been made on it in a very able and judicious work which I have quoted; but, in ſo doing, he has proved in a higher degree than in his original work, that his mind is warped by bigotry, and biaſſed by partiality.

" And often times excuſing of a fault,
Doth make the fault the worſe by the excuſe;
As patches ſet upon a little breach,
Diſcredit more in hiding of the flaw,
Than did the flaw before it was ſo patch'd."

SHAKESPEARE.

Mr. Plowden, in a note on page four of this work, endeavours to invalidate the veracity of David Hume the hiſtorian, particularly in that part of his hiſtory which relates to the reign of Elizabeth, by an anecdote which was probably fabricated by himſelf.

He, as well as moſt Popiſh writers who have touched upon the Engliſh annals, have been very ſevere upon her conduct, becauſe ſhe completely eſtabliſhed the reformation, which her father had only begun. Thus Mr. Berington, a Popiſh prieſt, ſays, in his reflections, page 8, " From the conduct of his anceſtors, at that trying period, he would ſhew how little they merited the treatment that fell upon them; and conſequently, that the laws of her reign were tyrannical and unjuſt." " They were puſillanimous or impolitic enough, to permit *the ſpurious offſpring of Henry VIII.* whoſe diſpoſitions they well knew, to mount the Imperial throne of England." Doctor Burke, titular Biſhop of Oſſory, in his Hibernia Dominicana, publiſhed in Ireland in 1772, admits, that ſhe poſſeſſed every endowment which could be derived from genius and education, but he adds, " Niſi tot naturæ, ſtudii, politicæ ornamenta, hær ſi crudelitate, quam in pios graſſata eſt, dedecoraſſet."

Such bigotted writers are ſilent on the inhuman cruelties perpetrated by that infamous fanatic Queen Mary, while they vilify and calumniate her renowned ſiſter, as ſhe was driven to the dreadful neceſſity of enacting reſtrictive laws againſt the Papiſts, becauſe they were incited by their prieſts, to form many conſpiracies and aſſaſſination plots againſt the ſtate and her life.

Doctor Troy, titular Archbiſhop of Dublin, ſays, in his famous paſtoral letter, publiſhed in 1793, on the reformation: " The people are enſlaved, when their ſovereign declares himſelf head of the Church of England." Let the advocates for what is called by the ignorant and vulgar, Catholic emancipation, reflect what kind of ſubjects under our glorious conſtitution ſuch perſons are likely to be, who make every conſideration ſubſervient to the advancement of their ſuperſtition, and who uniformly diſparage that great event the reformation, which diſpelled the miſts of error, and relieved the people of England from the chains of ſlavery.

During Elizabeth's reign, many Popiſh prieſts were hanged or tranſported for treaſonable conſpiracies. The latter propagated a groſs calumny, in

ſaying that they had been perſecuted on account of religion; but William Cecil, Lord Burleigh, had a tract publiſhed to prove that they drew on themſelves the vengeance of the law by their treaſonable combinations. It was entitled, "The Execution of Juſtice in England, not for Religion, but for Treaſon." In ſhort no penal laws were enacted, nor were any of the Papiſts moleſted on account of their religion, for the firſt eleven years of her reign, and not until they began to form conſpiracies againſt her ſtate and her life.

Mr. Plowden, with that *pruriency for invective* * againſt the Engliſh government, which he uniformly diſplays in his Review, condemns in the following words, the ſtatutes of Kilkenny, paſſed in the 40th year of Edward III. when the Duke of Clarence was Viceroy, "Imagination can ſcarcely divine an extreme of antipathy, hatred and revenge, to which this code of aggravation was not calculated to provoke both nations."

In his poſtliminious Preface, pages 5, and 6, he juſtifies his condemnation of theſe wiſe laws.

Mr. Plowden is extravagant in his encomiums on the veracity, the judgment, and political wiſdom of Sir John Davis, who was Attorney General of Ireland in the reign of James I.; and no perſon ever doubted that he merited the praiſe which has been beſtowed on him.

From the following opinions of Sir John, on the policy and neceſſity of theſe laws, and of their beneficial effects, the reader will be convinced that Mr. Plowden, either was guilty of an error, or that he voluntarily perverted hiſtoric truth, to gratify his rancour againſt the Britiſh government. Sir John Davis ſays, that the chief impediment to the civilizing Ireland was this: the Engliſh coloniſts connected themſelves with the native Iriſh, by marriage, goſſipred and foſterage, by which, and aſſuming their names, their dreſs, their language, and their barbarous cuſtoms, they became degenerate and hoſtile to the Britiſh government. Sir John obſerves, on foſterage and goſſipred, and the ties which they occaſioned, "Their followers were borne out, and countenanced in all their lewd and wicked actions; for foſterers and goſſips, by the common cuſtom of Ireland, were to maintain one another in all cauſes, lawful and unlawful; which, as it is a combination and confederacy, puniſhable in all well governed Commonweals, ſo was it not one of the leaſt cauſes of the common miſery." He obſerves alſo, "with them (the Iriſh) they married and foſtered, and made goſſips; ſo as within one age, the Engliſh, both Lords and Freeholders, became degenerate and mere Iriſh, in their language, in their apparel, in their arms and manner of fight, and all other cuſtoms of life whatſoever."

"Thoſe were the Iriſh cuſtoms, which the Engliſh colonies did embrace and uſe, after they had *rejected the civil and honourable laws and customs of England, whereby they became degenerate and metamorphosed like Nebuchadnezzar.*" Sir John, therefore, ſays, "Hence it is, that in the Parliament rolls, which are extant from the 40th year of Edward III. when the ſtatutes of Kilkenny were enacted, till the reign of Henry VIII. we find the degenerate and diſobedient Engliſh, called rebels; but the Iriſh, who were not in the king's peace, were called enemies."

Now I will ſhew the reader the good effects of theſe laws, in Sir John

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* Theſe are the elegant expreſſions which Mr. Plowden uſes towards the Britiſh Critic.

Davis's words, "The preſence of Lord Lionel, and theſe ſtatutes of Kilkenny, did reſtore the Engliſh government, in the degenerate colonies, for divers years; and the ſtatute of the 10th of Henry VII. which reviveth and continueth the ſtatutes of Kilkenny, doth confirm as much; for it declareth, that as long as theſe laws were put in uſe and execution, the land continued in proſperity and honour; and ſince they were not executed, the ſubjects digreſſed and rebelled from their allegiance, and the land fell to ruin and deſolation. And withal, we find the effects of theſe laws, in the pipe rolls and plea rolls of this kingdom; for, from the 36th of Edward III. when this prince (the Duke of Clarence) entered into his government, till the beginning of Richard II.'s reign, we find the revenue of the crown, both certain and caſual, in Ulſter, Munſter, and Connaught, are accounted for; and that the king's writ did run *, and the common law was executed in every of theſe provinces."

The reader will perceive then, that preventing the Engliſh from forming ſuch connections with the barbarous Iriſh was founded in great wiſdom; but this prohibition did not extend to inter-marriages with ſuch of the Iriſh as had become liege ſubjects to the king, and had given good ſecurity for their allegiance, which they never failed to violate and renounce, whenever they had an opportunity of doing ſo.

The proviſions of the ſtatutes of Kilkenny were re-enacted by the 28th of Henry VIII. c. 13. when it was ordained, as Sir John Davis tells us, "that the Engliſh ſhould not marry with any perſon of Iriſh blood, though he had got a charter of denization, unleſs he had done both homage and fealty to the king in the Chancery, and was bound alſo by recognizance with ſureties, to continue a loyal ſubject †."

The policy of this was obvious, for the native Iriſh were wedded to their barbarous laws and cuſtoms, and could not bear the ſalutary reſtraint of the Engliſh, which they uniformly renounced and ſpurned at, except when they were inforced by the ſword. Baron Finglaſs, Chief Baron of the Exchequer, in Henry VIII.'s reign, tells us, "that the Engliſh ſtatutes paſſed in Ireland, are not obſerved eight days after paſſing them, whereas theſe laws and ſtatutes made by the Iriſh on their hills, they keep firm and ſtable, without breaking them for any favour or reward."

And yet, Mr. Plowden, in the height of his zeal to libel the Engliſh government, aſſerts and endeavours to prove, by garbelled paſſages from Sir John Davis, and other writers, that they were deſirous of keeping the Iriſh in a barbarous ſtate, and were unwilling to extend the benefit of their excellent laws to them, for the purpoſe of their civilization; but the monſtrous abſurdity of this poſition ſuperſedes the neceſſity of refuting it. Such was the averſion of the native Iriſh to the ſalutary reſtraint of Engliſh law, that their chieftains, when they entered into a treaty with the government, often ſtipulated that a ſheriff ſhould not be ſent into the territories.

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* The reader will be aſtoniſhed at hearing that there are parts of Ireland where the king's writ does not run at this time.

† All this proves that the Engliſh government wiſhed to make the Iriſh liege ſubjects and obedient to the laws; but Mr. Plowden endeavours to prove the contrary. We cannot be ſurpriſed at this, as we may learn from the general tenor of his works, that his religion has made him an alien to our conſtitution.

In page 7, Mr. Plowden, with his uſual diſingenuouſneſs, pretends that the author of Strictures on his Review condemns his cenſure of that barbarous Iriſh cuſtom, called *coyne* and livery, which is by no means the caſe, for he expreſſes the moſt marked diſapprobation of it. In ſhort, he is ſo much galled and expoſed by the ſtrictures of that ingenious writer, that he endeavours to impute abſurdities to him, which he never committed, and to conjure up phantoms for him to growl out his anger at.

Mr. P. with that inveteracy which he conſtantly diſplays againſt the Engliſh coloniſts, imputes it to them; but his cenſor vindicates them by ſaying what is true, that "it exiſted long before the Engliſh arrived, and which the coloniſts adopted."

In cenſuring it, he ſays, "Of its pernicious effects upon agriculture and induſtry there can be little doubt."

Sir John Davis tells us, that it "conſiſted in taking of man's meat, horſe-meat, and money, of all the inhabitants of the country, at the will and pleaſure of the ſoldier; who, as the ſcripture phraſe is, did eat up the people as it were bread."

This Iriſh cuſtom, originally called bonnaght, only changed its name on the arrival of the Engliſh. Sir John Davis ſays, "*This extortion was originally Iriſh*, for they uſed to lay bonnaght upon their people, and never gave their ſoldiers any pay." Again, he obſerves, "Then was there no means to maintain the army, but by ſelling the ſoldiers upon the ſubject, as the Iriſh were wont to *impoſe their bonnaght*."

Mr. Plowden, to throw an odium on the Britiſh coloniſts, inſinuates, that it was generally practiſed by them; which is not true, for it was made penal and puniſhable by law, and it was uſed only by the Iriſh or the degenerate Engliſh.

Sir John Davis tells us, "that it is called in the old Engliſh ſtatutes *a damnable cuſtom, and the impoſing and taking thereof made high treaſon.*"

He tells us alſo, that it was for a time *abolished by the ſtatute of Kilkenny*, and yet Mr. Plowden ſeverely condemns that ſtatute, though it ſtruck at the root of the barbarous Iriſh cuſtoms.

Sir John Davis ſays, that in the reign of Edward IV. "the Earls of Deſmond and Kildare were attainted by Parliament, at Drogheda, for alliance and foſtering with the Iriſh, *and for taking coyne and livery* of the king's ſubjects; yet was only Deſmond put to death; for the Earl of Kildare received his pardon *."

Such is the envenomed rancour of Mr. Plowden againſt the Engliſh government, that he ſeverely cenſures them for this barbarous cuſtom, though it was of Iriſh origin, and though it was prohibited by ſtrong penal laws; alluding to free quarter †, which was practiſed a ſhort time before the rebellion of 1798, in the counties of Dublin and Kildare, this pſeudo patriot, this pretended advocate for a perfect and a cordial union between the two iſlands, ſays, "but revivals of this ſyſtem of inhumanity render it prudent

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* Theſe two Earls were of Engliſh blood, and were Engliſh ſubjects, but became barbarous and rebellious by connecting themſelves with the Iriſh.

† This was practiſed ſyſtematically, and under the direction of the officers who commanded in a particular diſtrict, whoſe inhabitants were obliged to maintain a certain portion of the army, till they ſurrendered their arms; but plunder was not allowed.

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for a modern writer to uſe other, rather than his own language, in retailing thoſe ancient enormities *."

And here I think it right to obſerve, that bonnaght, with many barbarous cuſtoms which I mentioned before, and which exiſted immemorially among the Iriſh, muſt have made it impoſſible for them to attain that degree of viſionary ſplendour and civilization, which Mr. Plowden abſurdly imputes to them 3000 years ago.

Mr. Plowden betrays more deep-rooted prejudices, in his attempts to invalidate the veracity of Temple and Borlaſe, and to eſtabliſh that of Lord Caſtlehaven, a rebel general in 1641, than in any other part of his work. For this purpoſe, he quotes a reflection caſt by Doctor Nalſon, in his impartial collections, on Borlaſe's Hiſtory of the Rebellion, and he adds, "The Biſhop of Derry † (Nicholſon) admits that, he (Borlaſe) continued *Sir John Temple's partial and unfaithful Memoirs*, and wrote reflections on Lord Caſtlehaven's Memoirs, as being openly and avowedly a favourite of the faction, and the men and actions of thoſe times ‡."

What opinion muſt the reader entertain of this Popiſh bigot, when I aſſure him, that the above paragraph, though marked with inverted commas, is not to be found in Doctor Nicholſon's work, and therefore, that it muſt have been fabricated by him. Inſtead of cenſuring, he ſpeaks in terms highly reſpectful of Sir John Temple.

As to Borlaſe, the Biſhop of Derry does not throw any cenſure whatſoever on him; and merely tranſcribes what Doctor Nalſon has ſaid of him in his Impartial Collections.

Doctor Nalſon, who was a Tory, has caſt a general cenſure on the hiſtories of Temple and Borlaſe, without attempting to diſprove or refute any one paſſage contained in them; and yet his inconſiſtency is ſuch, that he frequently quotes them, and he has introduced into his Impartial Collections, all the documents and ſtate papers which are to be found in their works, and which form the ground work of their narratives.

He makes the following abſurd excuſe for this inconſiſtent conduct in reſpect to Borlaſe. I do not intend to write a ſolemn confutation of his book, and more than that, I do find it, *in many things true and uſeful*, that I ſhall make uſe myſelf of ſuch authorities in it, as are fortified by truth; but I muſt ſtill have the freedom to diſſent from him, whenever, hereafter, I find him diſcrepant from truth §. He is full as ſevere as Temple or Borlaſe on the treachery and the barbarous cruelties of the Popiſh rebels: The following paſſages will afford a ſpecimen of this.

"It is almoſt a ſhame to humanity, to repeat the cruelties, which, as the writers ‖ of that time relate, from depoſitions of thoſe who eſcaped the fury of the Iriſh, were acted upon the innocent Engliſh, and Britiſh inhabitants of that iſland; it will be a greater and eternal infamy to *the prieſts*, and thoſe who called themſelves *religious*, of the Romiſh perſuaſion, that they were the actors and inſtigators of the deluded people, to commit thoſe execrable

* Poſtliminious Preface, page 8.

† He wrote a hiſtorical library for England, Ireland, and Scotland, with obſervations on all the original writers.

‡ He repeats theſe paſſages in his poſtliminious Preface.

§ Impartial Collections, Vol. II. p. 531. This, in truth, means ſuch points as were not conſonant to his Tory principles.

‖ The only original writers were Temple, Borlaſe, and Caſtlehaven.

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and ſavage cruelties, as if they were meritorious and acceptable ſervices to God Almighty, which far ſurpaſſed the ſanguinary hecatombs, that were offered to the devil by the blind and pagan idolaters *." Ibid. p. 688.

" On all occaſions, I ſhall endeavour to make it appear, that the rebellion of the Iriſh was a moſt horrid and treaſonable defection from their duty and loyalty, and carried on with barbarous and unexampled cruelty." Ibid. page 7, of the Introduction.

What opinion muſt the reader entertain of the veracity of Mr. Plowden, when, after this, he garbles one or two paſſages from Nalſon, *and fabricates others*, to leſſen the credit of Temple and Borlaſe, and has the effrontery to aſſert, in endeavouring to varniſh over the horrors of that dreadful event, " that the moſt ſerious apprehenſions were entertained of an immediate and general maſſacre, or extermination of the whole body of the Catholics," (p. 135.); " and that they united in a regular ſyſtem of ſelf-defence, which to this day," he ſays, " is moſt unwarrantably and unjuſtly ſtyled an odious and unnatural rebellion †."

Mr. Plowden ſhews as much zeal to eſtabliſh the veracity of Lord Caſtlehaven, as to diſparage that of Temple and Borlaſe, becauſe he was a bigotted Papiſt, a member of that treaſonable and popiſh aſſembly, the confederate Catholics of Kilkenny, and a rebel general.

His Memoirs were written to palliate the atrocities perpetrated by his confederate traitors, during that woeful and eventful period; and Biſhop Nicholſon tells us, that in Charles II.'s reign, " both Caſtlehaven's Memoirs and Angleſey's Letters were brought before the king in council, and were cenſured as ſcandalous libels on the government ‡;" and I am perſuaded that any intelligent reader, who can with patience endure to peruſe Mr. Plowden's Hiſtorical Review, and his poſtliminious Preface, will paſs the ſame ſentence on them.

It would exceed my circumſcribed limits to make any more obſervations on Mr. Plowden's diſingenuous treatment of all the annaliſts of the 16th and 17th centuries, whom he quotes; but this ſpecimen will be ſufficient to prove that he is under the influence of the deepeſt prejudices.

I will now endeavour to prove what little credit is to be given to ſome hiſtorians of the late rebellion in 1798, whom he cites, and in whom he places the moſt implicit belief. Mr. Edward Hay, a bigotted Papiſt, who Sir Richard Muſgrave tells us, in his Hiſtory of the Rebellion, was concerned in it, publiſhed a narrative of that event in the year 1803, entitled, " Hiſtory of the Inſurrection of the County of Wexford, A. D. 1798." His conduct, during the progreſs of the conſpiracy, made him ſo much an

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* This is an exact picture of their conduct in 1798.

† Lord M'Guire, Hugh Oge, Machon, and Emer M'Mahon deeply concerned in the conſpiracy, made a voluntary confeſſion, as I obſerved before, that it was ſome years in contemplation; and that the Popiſh rebels had ſolicited the aſſiſtance of the kings of France and Spain, and of the Pope. This is univerſally allowed. What opinion then muſt the reader entertain of Mr. Plowden's candour and veracity?

‡ As Mr. Plowden quotes Biſhop Nicholſon's Obſervations on Borlaſe, he muſt of courſe have read this paſſage, but he paſſed it by, as it was contrary to his partial deſigns.

object

object of ſuſpicion to the magiſtrates of that county, that they watched his motions with a jealous eye. In conſequence of the very active part which he took while the rebels were in poſſeſſion of Wexford, and continued to commit atrocities there *, he was arreſted and impriſoned many months. After the rebellion was put down, a committee of ſix reſpectable magiſtrates, of whom the Right Honourable George Ogle was chairman, were appointed by government, to reſtore tranquility, and to ſuperintend the adminiſtration of juſtice in the county of Wexford. Our hiſtorian, during his confinement, petitioned thoſe magiſtrates to be allowed to tranſport himſelf to America, and they granted his requeſt. It is generally believed, that he dreaded the fate of his brother, Mr. John Hay †, and of many of his fellow labourers.

In his hiſtory, he endeavours to varniſh over his petition to be tranſported, rather than tried, by ſaying, that "he wrote to the committee intimating a deſire he had often expreſſed, of going to America, adding, that he wiſhed to ſet off next day;" which ſtatement of his joined to the following record, and the unanimous concurrence of the magiſtrates, to whom an appeal has been made, incontrovertibly eſtabliſhes this fact.

Mr. Richards, an eminent attorney, was appointed by government, to act as ſecretary to this committee of magiſtrates; and he recorded in a diary, with preciſion, all the buſineſs which they tranſacted, and entered, alphabetically, the name and caſe of every culprit, with their deciſion thereon; and the following entry appears in the ſaid book.

4th July, Harpur, Patrick, found guilty, death.
Hay, Edward, petitioned for tranſportation.—Granted.
Hawkins, William, tried, guilty, tranſported for life.

The magiſtrates inadvertently neglected to make him ſign a rule for tranſportation; and in the mean time, as many rebels had been acquitted, under the amneſty act, he inſiſted on being tried; and his demand could not be reſiſted. On his trial it was proved, by a gentleman of the name of Edwards, that ſoon after the rebels entered Wexford, he ſaw him in the act of delivering ſome of the king's ſtores, contained in the barracks, to carriers, to convey to different rebel camps; but he pleaded the amneſty act, and was acquitted under it.

Mr. Philip Hay, the youngeſt of the three brothers, had been with his regiment in the Weſt Indies, and did not return to the county of Wexford, till a few days before the eruption of the rebellion, and conſequently he muſt have been ignorant of the conſpiracy, but he was compelled by the rebels to act with them.

Soon after the rebellion, conſcious of his innocence, he inſiſted on being tried by a Court Martial, and he was honourably acquitted.

At his deſire, his trial was publiſhed by James Moore, in College-green, Dublin. His defence, which appears in it, contains the following paragraphs. "I had the honour to be in his Majeſty's ſervice, until a few days before the preſent rebellion broke out, far removed from the contagious

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* This can be proved by the preſent Earl of Kingſton, Captain Burke, late of the North Cork regiment, Major M'Manus of the Antrim regiment, and many others who were at that time priſoners in Wexford.

† He was a rebel leader, who took an active part, and committed ſome dreadful atrocities during the rebellion, for which he was hanged.

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ſcene of Iriſh politics and diſaffection, at variance with my family, who had unfortunately for themſelves imbibed the fatal infection." "My two ill-fated brothers were engaged in their guilty ſchemes (meaning the rebels), and I was a Roman Catholic, profeſſing that faith, which their enormities and their bigotry have diſgraced."

The mind of Mr. Edward Hay being as ſtrongly under the influence of Popiſh bigotry, as that of Mr. Plowden, the narrative of the former is as libellous of the government, the magiſtrates, and the king's troops, as the hiſtorical review of the latter.

They both give the moſt ſolemn aſſurances that their only object is to promote harmony, and to inſpire the people with loyalty; and yet they in the moſt flagrant manner diſſeminate diſcord and diſaffection. Mr. Hay ſays, in page 1, of his Introduction, "that a fair and impartial account, he conceives, may operate as a balm to heal the wounds of animoſity;" in page 2, "that his view is to eſtabliſh concord, and to prevail upon neighbours of all deſcriptions to cheriſh the bleſſings of union and mutual benevolence;" and yet, he thus deſcribes the magiſtrates of the kingdom, to incite the people to reſiſt them. "*Slaves to their ſuperiors, but tyrants to their inferiors; thoſe needy adventurers become the prevailing tools of power.* Juſtices of the peace are ſelected from this claſs. Theſe creatures have the effrontery to puſh themſelves forward on every occaſion, and *after a ſeries of habitual acts of turpitude,* whenever an opportunity preſents itſelf, they become *the ſcourges and firebrands of the country. These wretches* have been ſet on *to commit flagrant acts of outrage,* to anſwer the political purpoſes of their patrons, who ſhrink from appearing perſonally concerned *in these deeds of ſhame.*"

Mr. Hay ſtates in his book, that ſoon after his acquittal, General Groſe who commanded at Wexford, had him arreſted and committed a ſecond time. From this extraordinary and unprecedented meaſure, the reader may conceive what opinion was publicly entertained of his character and principles, and how obnoxious he was.

For ſome months previous to the publication of his book, he lodged and boarded at the houſe of the notorious John Stockdale, Abbey-ſtreet, Dublin, his printer and publiſher, who was arreſted, and long impriſoned, in 1798, for having printed the Preſs, and many other inflammatory publications; and again, both he and his inmate Mr. Hay, were arreſted ſoon after the exploſion on the 23d of July, 1803.

It is univerſally well known, that from his groſs ignorance and illiterateneſs, he could not have written any thing fit for the Preſs; from which, and the great variety of ſtyles which appears in his hiſtory, it is not doubted but that it was compoſed by ſome members of the Popiſh faction in Dublin, for the purpoſe of falſifying the woeful events of 1798, and the cauſe which produced them; of which it gives a moſt groſs miſrepreſentation, and to fan the flame of rebellion, which was again on the point of exploding; for it was publiſhed a ſhort time before the 23d of July, 1803.

In the ſummer of 1803, the County of Wexford magiſtrates aſſembled, and unanimouſly addreſſed the Viceroy, in a memorial, praying that he would order Mr. Hay to be proſecuted by the Attorney General, for having dared to publiſh ſo groſs a libel againſt the government, and the magiſtrates of the kingdom; and he and the Crown Solicitor undertook the buſineſs; but their time was ſo much engroſſed by the numerous trials of the traitors and aſſaſſins concerned in the conſpiracy and rebellion of 1803, and the

the expence incurred by them was ſo great to the public, that the Attorney General, for prudential reaſons, declined the proſecution of Mr. Hay.

The Rev. James Gordon wrote a hiſtory of the rebellion of 1798, which was publiſhed in 1801. He kept a ſchool many years within a few miles of Goney, in the County of Wexford, in ſuch a ſtate of obſcurity and retirement, that it is univerſally well known, he was ignorant of the events which paſſed within a ſhort diſtance of his reſidence. After the rebellion was put down, he collected what information of its occurrences he could, from the hearſay evidence of low obſcure people, who it is preſumed were diſaffected; as his book contains many groſs perverſions of truth. It was believed by thoſe who aſſociated and converſed with Mr. Gordon, that he was imbued with republican principles; and the tenor of his book ſtrengthens this ſuſpicion. He was ſo conſcious that there was ſome foundation for this imputation, that he publiſhed a defence of himſelf in a pamphlet, and in the ſecond edition of his work, though no direct charge had been made againſt him. He obtained the rectory of Killeguy, in the County of Wexford, on the death of the Rev. Mr. Francis, a venerable and reſpectable clergyman, whom the barbarous cruelties which he experienced from the popiſh rebels in 1798, brought to a prematnre death.

As Mr. Gordon had been a long time a curate, the worthy Biſhop of Ferns gave him that living; but it is univerſally well known, that his Lordſhip would not have given it to him had his book appeared previous to his collation; as it evinces ſo ſtrongly thoſe principles of which he was previouſly ſuſpected, and contains ſuch a groſs miſrepreſentation of the cauſes and the effects of the rebellion, that it has rouſed the indignation of all the loyal ſubjects in Ireland, who conſider it as an apology for the traitors engaged in it.

The magiſtrates of the County of Wexford were ſo incenſed at the falſe and partial ſtatements of Mr. Gordon, that twenty-nine of them aſſembled at the town of Wexford, in the autumn of 1802, for the purpoſe of taking his work into conſideration, and they paſſed the following cenſure on it, which was afterwards printed in ſome of the Iriſh newſpapers.

"We the underſigned magiſtrates of the County of Wexford, having read the hiſtory of the late rebellion in Ireland, by the Rev. James Gordon, think it incumbent on us to declare, that the ſaid book, as far as it relates to the conduct of the magiſtrates of this county, contains a falſe and ſcandalous libel; and that the whole work ſeems calculated, rather as an apology for the rebellion, than a fair ſtatement of facts."

Sir Richard Muſgrave, in the third edition of his Hiſtory of the Rebellion, Appendix, page 545, charges Mr. Gordon with a deſign of conciliating the Romiſh clergy, and the Popiſh multitudes in his pariſh, who brought his predeceſſor to an untimely end, by palliating the horrors of the rebellion, and by excuſing their perpetrators; and he has not anſwered this charge in his defence, or in the ſecond edition of his work.

The following incidents unqueſtionably prove it. Father Philip Roche, who ſerved a chapel near Mr. Gordon's pariſh, till the eruption of the rebellion, was commander in chief at Vinegar-hill camp; and he not only publicly inculcated the extirpation of heretics, but was preſent, and preſided, at maſſacres in that camp. He was hanged at Wexford; and yet, as his memory is dear to the Popiſh inhabitants of Killeguy and its vicinity, Mr. Gordon ſays of him; "for a charge of cruelty againſt him, I can find no foundation,

dation, on the contrary, I have heard many inſtances of his active humanity."

Such are the modern hiſtorians whom Mr. Plowden quotes in his Hiſtorical Review; and as you have uniformly endeavoured to expoſe the malignant deſigns of ſuch perſons as appear to be hoſtile to the ſtate, I have not a doubt but that you will inſert in your very excellent work, which I have ever admired, not only for its literary criticiſm, but for its defence of our conſtitution in church and ſtate, this critique on the works of theſe annaliſts. Mr. Plowden boaſts, in his poſtliminious Preface, p. 39, that he received a letter from Mr. Gordon, in which he tells him, that "he is engaged ſome time paſt in a Hiſtory of Ireland, from the earlieſt accounts to the preſent time, and he hopes that he will find that impartiality in it which he had the goodneſs to praiſe in his account of the rebellion." Mr. P. ſays on this communication made to him by Mr. G. "The public may rejoice to learn, that this diligent inveſtigator, and illuſtrious martyr to truth, is employing his literary talents upon a more extended ſcale."

Mr. Plowden's praiſe of Mr. Gordon's work, would alone be ſufficient to afford the reader a perfect idea of its tenor, and the object of its author. The encomiaſt of Father Philip Roche, and of many other rebels, and the calumniator of the government, the civil magiſtrates and the king's army, muſt of courſe be dear to Mr. Plowden.

The reader may conceive what kind of a Hiſtory of Ireland Mr. Gordon will write. Thoſe two congenial ſouls, when they exult in each others praiſe, cannot ſay, "laudor laudato. Scabent ſe mutuo muli."

Cyclopædia; or, a New Univerſal Dictionary of Arts and Sciences: formed upon a more enlarged Plan of Arrangement, than the Dictionary of Mr. Chambers, comprehending the various Articles of that Work, with Additions and Improvements, together with the new Subjects of Biography, Geography, and Hiſtory; and adapted to the preſent State of Literature and Science. By Abraham Rees, D. D. F. R. S. with the Aſſiſtance of eminent profeſſional Gentlemen. 4to. Vol. II. III. and IV. From A M A to B I O. Longman and Rees. 1l. 16s. per Vol. 1803—4.

IN June 1802, we noticed the firſt volume of this work, and in general terms delivered our opinion on the deſign, and the probability of execution, as far as it could be learned from the names of the conductor and aſſiſtants. We afterwards entered into the actual merits of the performance.

In our remarks at that time, we dwelt leſs upon the literary, than the political and theological character of the work; and we conſidered it more in its tendency to affect church and ſtate, than in the genius, learning, and philoſophy which it diſplayed; and the acceſſions which it made to knowledge and to ſcience. In our preſent criticiſm, without loſing ſight of religious and political ſcope, we ſhall chiefly keep in view literary power and reſult. Here we think it neceſſary to make ſome preliminary obſervations on the qualities

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that are requiſite for conducting and executing a work of this kind. We ſuſpect that perſons concerned in the formation of dictionaries, entertain a very erroneous idea of the talents and acquirements that are neceſſary for ſuch a production. They ſeem to think that mere collection, and adherence to alphabetical order, are ſufficient. But, even in dictionaries of language, it is impoſſible to attain excellence without an intimate knowledge of the ſubjects, as well as of the words. Unleſs Dr. Johnſon had deeply ſtudied the authors whoſe uſages he recorded, and comprehended the topics on which they wrote, he never could have ſo accurately and extenſively preſented the meaning which they annexed to the ſeveral phraſes. A Dictionary of Arts and Sciences, to be able and extenſively uſeful, muſt be the work of perſons intimately acquainted with thoſe arts and ſciences; and the ſupreme director of the undertaking muſt have ſuch a converſancy with the various ſubjects, as to know whether the ſubordinate writers render juſtice to their ſeveral parts. He muſt alſo have before him the whole circle of arts and ſciences, and the relative value of each particular part; that ſo, attention and length may be apportioned to the importance of the ſubject. Without the poſſeſſion of ſuch knowledge, accompanied by its practical exertion, a conductor will admit trifling, erroneous, or ignorant articles, if his aſſiſtants be not all fitted for their employment; and though they be capable, and the articles be good in themſelves, yet they will not be properly adjuſted to the whole work. If an architect have a confuſed head, let his maſons and bricklayers be ever ſo ſkilful, the whole building will be clumſy, inelegant, and incommodious. We admit that ſuch knowledge combined with ſuch judgment and attention, are not very commonly to be met; and a conductor may plead the difficulty of poſſeſſing ſuch a converſancy with all arts and ſciences; and ſtill more of uniformly or even generally allotting to each, in a work of ſuch extent and magnitude, its due importance. We acknowledge the taſk to be arduous; but whoever undertakes any taſk, is ſuppoſed to know its difficulties and obſtacles, and to be prepared to ſurmount them; otherwiſe he undertakes a taſk for which he is not fit. Beſides, though arduous, the taſk is not impoſſible; it has been executed. The Encyclopædia Britannica may be characterized as generally rendering juſtice to the numerous individual articles; and aſſigning to each ſuch a portion of diſcuſſion and ſpace, at beſt ſuits its relation to the whole circle of arts and ſciences. What one work of the kind has done, another may do, if it be conducted with equal talents, learning, judgment, and ſkill. In enquiring whether the preſent work actually evinces thoſe requiſite qualities, we frankly avow we ſhall give no weight to the names that are mentioned in the advertiſements, announcing this performance; we ſhall form our eſtimate from inveſtigation, and not from authority. Beſides, as authorities, we ſhould not be able to determine what weight was due; becauſe as critics and literary men, ſome of the names we do not know; and becauſe ſome of the names we do know. There are

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names which we admit to be reſpectable. However we differ from his politics, we muſt acknowledge Mr. Morgan to be maſter of the ſubject of annuities; and only to err when from arithmetical calculations, he ſoars into political * diſcuſſion. Burney is certainly competent to the article of muſic; and one or two more, are men known for converſancy with the ſubjects which they here undertake to handle. Others may be, but are not known to the public; and there are names in this liſt which ARE KNOWN to the public, without being *eminent* in any profeſſion. Theſe, of courſe, it would be invidious to particularize; and we ſhall deſcend to no perſonal reflections.—We muſt make one general obſervation, that the names of any celebrity that are introduced into this muſter-roll, are diſtinguiſhed in ſecondary and ſubordinate departments of arts or ſciences. There is not one name mentioned of the ſmalleſt note in the grand departments of hiſtory, biography, rhetoric, logic, metaphyſics, moral and political philoſophy, and theology; and no names of high note in natural philoſophy and chemiſtry. In ſuch circumſtances we think Dr. Rees would have acted more prudently if he had not mentioned the names, becauſe, from an aſſortment in which there are ſo few eminent, and none in the higheſt departments, ſuch readers as judge from authority, and not from examination, might be led to augur ill of the work from the liſt of the workmen. We ſhall adopt a very different method, and ſhall judge entirely from the work itſelf; and enter upon it with as little diſpoſition to cenſure, as if Johnſon had been the undertaker for the biography; Hume, Robertſon, and Gibbon, for the hiſtory; Reid for metaphyſics; Stuart, Ferguſon, and Paley for moral and political philoſophy; Horſeley and Watſon for theology; Black for chemiſtry; Robinſon and Playfair for natural philoſophy and mathematics. From ſuch a conſtellation, no doubt, our expectations would have been higher, than from the mediocrity before us; but our determination to fair enquiry and juſt judgment, would not have been ſtronger.

The conductor, Dr. Rees, though we *diſſent* from his theology and politics, yet we believe to be much leſs violent than moſt of his Unitarian brethren; and we farther believe him to have indefatigable induſtry; and to have all the knowledge and literary power which moderate talents and inceſſant labour can attain. We muſt praiſe him as a very pains-taking man, who, in a long life of conſtant exertion, has produced ſundry compilations, which many readers have

* This ſubject is very ably illuſtrated in one of the Edinburgh Reviews, which, with accurate diſcrimination, marks the boundary between that reach of knowledge in Mr. Morgan, which is fully adequate to anſwer any queſtion on ſurvivorſhips; and the degree which he affects in pretending to eſtimate the merits of Mr. Pitt's adminiſtration, by ſtating the increaſe of national debt, without taking into the account the purpoſes for which it was incurred.

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found useful; and though we are no great friends to the race of compilers and book-makers, with which the present age so much abounds, we certainly must allow him to be one of the best in the *collection line*. Were we to ascribe to him either original genius, or profound philosophy, every impartial man of letters must know, that we were *sneering*; but when we grant him the merit of a life of industry and voluminous compilation, every impartial man of letters must know that we are in earnest. With this we trust fair appreciation of the literary character of Dr. Rees, we are as much resolved to render his Cyclopædia justice, as if at its head were a Mackintosh.

A work carried on by a variety of hands, has been compared to an entertainment, at which the host or his purveyor endeavours so to combine the commodities of the fishmonger, butcher, poulterer, and cook; the confectioner, fruiterer, and wine-merchant, in order to accommodate himself to the various guests. At such banquets there is usually a due proportion of the various constituents. There was lately introduced a new kind of a feast, entitled Pic Nic; for which the host made very little provision himself, but left to his visitors the supply of the different articles; and as they proceeded without any previous communication, there was often an excess of one dish, and a defect of others; each contributor bringing what he could most readily command. There are literary productions of the Pic Nic kind; and we must say, that that mode of purveyance seems to have found its way into the New Cyclopædia. Certain articles superabound, and others are deficient. This observation applies to many parts of the work, but was first suggested by the commencing pages of the second volume.

We find that in his work the conductor has been plentifully supplied with diffused details on the nomenclature and classification of Botany. Amaranth and Amaryllis both occupy several pages, which inform us of the configuration and culture of those plants, agreeably to the mode usual among common botanists, but without describing the benefits that may arise from them, as has been done by men of talents and philosophy, who have happened to include botany among their studies. *Amateur* calls forth a quotation from a French writer, named M. Guinguerie, but neither by definition nor description communicates to the reader what the word *Amateur* means. *Amazon* is a long article, which in several close pages repeats to us all the information that we derive from a short note of *Ruæus* on *Penthesilea*, in the first book of the *Æneid*, with the addition of such notices as are to be found at the end of Ainsworth's Dictionary. To throw a lustre, however, round such facts, the writer introduces divers hard names, such as *Herodotus*, *Hippolyte*, *Hercules*, *Justin*, *Hyrcanean*, and many others. *Amber* is a passable article, and might be better were the writer to describe its uses, as well as its nature. *Ambergris* is tolerably well described, but somewhat long. *Ambitus*, a Roman canvassing, is not a bad abridgement of the accounts given by Kennet and Adams; although it be unnecessary to quote Cicero for mate-

rials that are found in plain Engliſh. *Amble* is a movement of a horſe, which the Cyclopædiſt well elucidates, and will be read with pleaſure, by connoiſſeurs in horſe-fleſh. Our conductor is evidently acquainted with ſome ſkilful groom. *Amboyna*, preſents a fair account of the maſſacre of the Engliſh, in the beginning of the ſeventeenth century. *Ambroſe*, Biſhop of Milan, and a ſaint, affords our Unitarian conductor an opportunity of introducing his theological ſentiments. That prelate was a very ſtrenuous opponent of the hereſy of the Arians. He was alſo the zealous adverſary of paganiſm. It was indeed very natural for the ſame perſon to combat thoſe enemies of Chriſtianity, who denied its divine origin, and thoſe enemies of Chriſtianity, who denied the divinity of its author. For endeavouring to repreſs the enemies of the Goſpel, and the degraders of the character of Chriſt, our Cyclopædiſt denominates this biſhop *intolerant*. That is a very natural and common mode of expreſſion among heretics, concerning the friends of the Chriſtian faith; and we make no doubt that when Prieſtley and Horſeley, or any other champions of tenets contrary, and conformable to the doctrines of our Church are introduced, ſimilar ſtrictures will be repeated. Such portions of this production, as breathe a ſpirit hoſtile to the national faith, and the eſtabliſhments by which it is upheld, we ſhall, as they occur, point out and recommend to THE PECULIAR CONSIDERATION OF OUR BISHOPS. All know the effects of the French Encyclopædia, in overturning Chriſtianity and Hierarchy. Whatever be the purpoſe of this Engliſh production, various parts of it have evidently a ſimilar direction; but, for the comfort of the friends of the Britiſh conſtitution of church and ſtate, it can be juſtly ſaid, that the execution of the preſent compilation is ſo very inferior to the execution of the French, that it never could have equal efficacy. It is indeed highly to the honour of Brtiſh wiſdom, that among our countrymen, eminent genius has uniformly ranged itſelf on the ſide of religion, virtue, and order, and that with ſcarcely any exception; but in former days Godwin, the votaries of innovation in church and ſtate, ſince the time of Price and Prieſtley, are men whoſe powers are as inſignificant as their principles are deteſtable. Candour impels us to acknowledge we entertain no apprehenſions that Dr. Abraham Rees will ever overturn either church or ſtate; but we think it our duty to point out poiſon, even where it is very feeble, becauſe on proportionably weak conſtitutions it would operate as ſtrongly as potent venom upon vigorous. *America* is a very long article, long we mean, not in relation to the ſubject, but the ſubſtance of information communicated. One part of it we read with pleaſure, becauſe it repeats a conſiderable portion of the diſſertation of Robertſon, concerning the peopling of America. Where Robertſon leaves off, the writer of the article ſeems to think it time for him to leave off alſo; and profeſſing to preſent the general hiſtory of America, he recites the common accounts of its diſcovery, climate, ſoil, natural productions, and people; abridges the ſtories of Pizarro and Cortez, and

goes through the heads of the history of Mexico and Peru. Thence he takes a jump to North America, enumerates the names of the settlements, without any account of the colonization. Without shewing how the English got to America, he takes them up at the Peace of Utrecht; and in two pages and a quarter, brings that immense continent from the beginning of the last century to the present time; and includes the American revolution, and the subsequent establishment, in the said two pages and a quarter. This may, perhaps, be intended as a balance to the three pages bestowed upon the plant *Amaranth*; and three and a half upon the plant *Amaryllis*. We refer to Dr. Rees himself, whether he has judiciously discharged his duty as conductor, in suffering almost thrice the space to be occupied by two plants of no medicinal effect, or practical use, to that which is allowed to the thirteen States of America, which are so very conspicuous in the history of the eighteenth century. Are we to take this as a sample of the director's skill, in apportioning attention to importance; no, none can be so grossly ignorant as to make such a rate of comparative value. We candidly ascribe the defect to another cause. The conductor has probably taken such hands as he could get; and *vocabulary botanists* are more abundant than HISTORIANS. *Amianthus* shews its describer to be acquainted with mineralogy, and does not occupy much space, not more than what is allotted to North America, from the Boston port bill to the acknowledgment of independence by Great Britain. *Ammonia* is well explained, only much too long, for its relative importance. Our friend the botanist soon after meets us with *Amomum*, on which he is not altogether so diffuse. He confines himself to description, propagation, and culture, but takes no notice of use. Hitherto very few specimens of biography have occurred. One of the first is *Thomas Amory*, a presbyterian divine, on whom the writer lavishes great praise, but mentions no facts from which a reader can find, that the hero deserved either praise or censure. *Amphictyons* is a tolerable article, and shews the writer to have glanced at some passages of Gillies, and the younger Anacharsis. We must however observe, it is an useless parade of learning, when a writer borrows passages concerning the Greeks, from English books, and quotes the Greek authorities which he finds printed at the bottom of the pages in the said English books. *Amphitheatre* introduces the Roman structures of that name, and displays architectural knowledge. It presents both the materials and form of the principal edifices of that kind; but takes little notice of the spectacles. The author, we apprehend, is an artist in some department connected with building; but is little of an antiquary, and less of an historian. To *Amputation*, seventeen pages are devoted; containing a regular and systematic treatise with various cases; and might make an useful section of a performance devoted exclusively to surgery; but here occupies much more than the due proportion of attention and space. It is much too minute for any but medical students, and such do not probably seek professional knowledge and

ſkill from reading dictionaries. *Amſterdam*, is intrinſically a good article, and in its relation to the general work, neither too long nor too ſhort. The botaniſt meets us with a very long article upon *Amygdalus*. The account is very well written, and its diſproportionate length is not the fault of the writer, but the conductor. It muſt be a wonderful predilection for botany, that mentions *Anabaſis*, as a plant; but does not mention it as a celebrated expedition and retreat, performed and deſcribed by one of the moſt diſtinguiſhed commanders and hiſtorians of antiquity. A profeſſed biographical account of the celebrated Anacharſis, mentions a few ſayings of that philoſopher, but preſents no view of his life and character. We ſuſpect from that, and various inſtances which we have already met, that the Cyclopædia is as defective in biographical as hiſtorical ability. *Analogy*, introduces ſeveral quotations from Dr. Reid and others, but does not ſhew the writer to have a clear conception of the meaning of the term, eſpecially as an intellectual proceſs; and this is the firſt opportunity the ſecond volume has afforded us of perceiving the accuracy and extent of the Cyclopædiſt's knowledge of the human underſtanding. One obſervation which very forcibly occurs is, that there is a great want of logical preciſion; and even of common logical art. The definitions are extremely imperfect; and convey claſs and difference, except in botany, ſo very faintly, that a reader has much difficulty in diſcovering what the writer means to ſay. *Analyſis*, as a mode in logic, is exhibited more feebly and ſuperficially than Analogy. If the writer had read, and underſtood Duncan, Watts, or any common elementary book of logic, he might have been much more maſter of the meaning of Analyſis. The word *Anas*, affords an opportunity for a very long and detailed enumeration of the various kinds of ducks and *geeſe*; a ſpecies of birds that appears to have made a very deep impreſſion upon the Cyclopædiſt. *Anatomy*, is a good article; and from the importance of the ſubject, we can ſcarcely think it too long, eſpecially in the general deſcriptions. Some of the minute details might perhaps be ſpared; becauſe they will be underſtood only by medical men; and to ſuch they will convey no new knowledge. *Anaxagoras*, one of the fathers of philoſophy, eſpecially of moral, deſerved a very different biographer, from the writer who undertakes his life in the Cyclopædia, and who ſeems only to have heard that he was a philoſopher, without any comprehenſion of what he did in the ſtage in which he found moral and theological ſcience. As we advance, we find increaſing grounds for concluding, that *the Cyclopædia of Dr. Rees is moſt miſerably defective in biographical talents.* In fact, the writers ſeem totally ignorant of the purpoſes of biography, as well as the art.

We have frequently remarked the diſproportion of the articles to their relative value. This remark we find confirmed as we proceed. From ANA to ANG, containing upwards of 100 pages, there are ſcarcely any ſubjects that appear to have called forth attention, but

but ſurgery and botany. Many pages are devoted to *Anchuſa*, *Andromeda*, *Androphagon*, *Anomene*, *Anethum*, and other plants; to *Anchyloſis*, *Ancyloblepharon*, *Ancyloglosſum*; and, above all, *Aneuriſm*, in ſurgery, whilſt every ſubject of hiſtory, biography, and ethics, is ſlurred over in columns or half columns. *Andrew's, St.* contains groſs errors about the number of profeſſors, into which no one could have fallen, who knew any thing of that Univerſity; or even took the trouble of reading the Scotch Almanack. We admit that the miſtake is not very material in itſelf; but it is material in its relation to the work; becauſe *it demonſtrates that writers undertake to inform others on ſubjects which they have taken no pains to know themſelves.* *Angling*, as far as we recollect the amuſements of our youth, is accurately deſcribed in its various conſtituents of lines, flies, and other baits; and we have the ſatisfaction to ſee, that the writer has not done with his ſubject, as he refers for future communications to the articles, fiſhing flies, lines, rods, hooks, &c. Having beſtowed *five* columns on *Angling*, our Cyclopædiſt proceeds to beſtow a column and a half on *Anglo Saxons*; and ſome pages after, almoſt two columns upon *Anne*, Queen of England. This laſt article comprehends Marlborough's victories to the Peace of Utrecht, in ſeven lines; and the Union in four; while five lines are devoted to the conteſts of the Whigs and Tories. This notable *narrative* is concluded by the character of Queen Anne, extracted from Dr. Sommerville, and a few obſervations intended to prove that literature flouriſhed in the reign of Queen Anne; and that it was *a kind* of Auguſtan age. The word *Annual*, draws very little attention to its other ſignifications; but produces *nine columns upon annual plants*. *Annuity*, is an able article, no doubt the production of Mr. Morgan, on a ſubject in which he is perfectly at home. *Anſon* is tolerably well abridged from the voyages of that celebrated circumnavigator. Under the names, *Anthony*, we are ſurpriſed, not to find *Mark Anthony*, but preſume he may occur in ſome other part of the work.—We beg the Cyclopædiſt's pardon, we do meet Mark Anthony in the right place; but we are ſorry to ſay, we only find a huddle of detached facts, without any connected ſeries of hiſtory or view of character. *Antimony*, is a very well written article; and though full, not too long. The article on *Antiochus the Great*, mentioning his war with the Romans, ſcarcely touches on his jealouſy of Hannibal, the principal cauſe of his overthrow. Both the *Antonini*, are the ſubjects of paſſable articles, which ſhew the writer to have read Gibbon, but do not prove him to be deeply converſant in the philoſophy for which Aurelius was diſtinguiſhed. The two moſt illuſtrious of Roman emperors, as eminent for virtue and wiſdom as for ſtation, have ſeven columns between them; while an inſect named the *Aphis*, has for his ſole ſhare ſix columns and a half. For ſeveral pages there occur no articles deſerving either praiſe or cenſure. *Appeal*, in law, is very well explained; and here we ſhall take occaſion to obſerve, that the articles upon law in general, are

judiciouſly executed. Indeed the conductor has been either more wiſe, or more fortunate in the aſſiſtants whom he has procured, in the faculties, than in the grand departments of literature and philoſophy. His writers on medicine and law, really appear to underſtand what they undertake to communicate. *Apprenticeſhip*, produces an extract from Smith's Wealth of Nations, which, though well known to every literary and political reader; we by no means cenſure for its triteneſs. We wiſh the Cyclopædiſts were always as ſelect in their authorities, and ſources of compilation. *Arabia*, in geography and hiſtory, is an article which has evidently coſt the writer very great labour, and we ſhould have been very happy to have added to the commendation, which his induſtry deſerves, the praiſe of ability, ſkill, and ſucceſsful execution. We muſt *inform* the conductor and his hiſtorical helpers, that every ſubject of narration has a beginning, a middle, and an end; outſet, progreſs, and reſult; without underſtanding which, and exhibiting them in their natural ſeries, no writer can tell a clear and intereſting ſtory. All the facts that can be collected, will not anſwer the purpoſe, without lucid and orderly arrangement; and no man can arrange effectually without comprehending the ſeveral parts, and the whole of his ſubject. Not knowing this requiſite of hiſtory, the writer concerning Arabia has compiled from Gibbon, Pinkerton, and various other authors, divers paſſages, which are ſtrung together without any regard to connection, the order of time, or of cauſe and effect. The writer is a laborious collector of materials, but quite unacquainted with the art of hiſtorical compoſition, which may be diſplayed in a few pages, as well as in volumes. To make capital claret, requires ſomething beyond merely gathering grapes. If the hiſtorian of the Cyclopædia is crude and confuſed on *Arabia*, the botaniſt is well digeſted and clear on *Arabis* or *Wall-creſs*. *Aranea* contains a very minute account of ſpiders, in their various functions; but eſpecially in the act of generation, and the preluſive movements. The mode of aſcertaining the ſex is very circumſtantially deſcribed. *Arbuthnot*, the friend of Swift and Pope, is a very paltry article, upon a very fine ſubject. *Arcadia* is an exception to moſt of the hiſtorical articles; the writer in two pages preſents a clear and orderly abridgement of the hiſtory of that country. *Argonaut and Argos are on the ſame plan*; and ſhew that the conductor has received occaſional communications, from ſome perſon or perſons, that know hiſtory to require outſet, progreſs, and reſult. How comes the biographer to forget that *Argyle* afforded a ſplendid ſubject in its Duke John, who ſo eminently diſtinguiſhed himſelf in the wars of Marlborough, and afterwards in the ſenate. *Ariſtotle*, is an able article, evidently the work of a different hand, from that which writes moſt of the biography in the Cyclopædia. It contains a clear, connected, and maſterly view of the metaphyſics, logic, ethics, and politics of the Stagyrite. During the remainder of the A, there appears in the biographical and hiſtorical departments, a conteſt between dulneſs and ability, which

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ſhall be biographer and hiſtorian for the Cyclopædia. *Ariſtides* is a ſhort but vigorous article, of biography. *Athens*, much the longeſt article which has hitherto occurred in that department, makes the reader thoroughly acquainted with the hiſtory, law, conſtitution, commerce, and character of that famous people; and is evidently the production of a writer well acquainted with that ſpecies of compoſition. From it we were in hopes that the diſagreeable taſk of cenſure we might exchange for the more pleaſing act of beſtowing commendation; but we find, that either the writer of that article, has diſcontinued his efforts, or that he has rendered them more ſimilar to the works of his fellow-labourer. Honeſt dulneſs keeps her place in the biography and hiſtory of the Cyclopædia. Our friend the *Arabian*, meets us again in *Aſſyria*; and in due time pops on us at *Babylon*.

In this part of the work ſeveral theological articles occur. *Arminian*, very clearly, and though conciſely, fully explains the doctrines of that ſect, with the impartiality of a judicial ſtatement. *Arian*, is much leſs objectionable than we apprehended, and keeps chiefly to narrative. *Atonement* ſimply ſtates the doctrine of our church, in a very few words; after which the writer proceeds, in minute detail, to exhibit through ſeveral pages the ſectarian doctrines; dwelling moſt minutely, and expatiating moſt largely on the tenets of Dr. Prieſtley; he concludes with the following words:

"We obſerve that, though the word *atonement* frequently occurs in the Old Teſtament, we meet with it but once in the New Teſtament; and in other places the ſame word is generally rendered *reconciliation*. As for thoſe who reject the generally received doctrine of the atonement, they maintain, that the great object of our Lord's miſſion was to teach the doctrine of a reſurrection to a future immortal life, and that hence aroſe the peculiar neceſſity and utility of his own death and reſurrection, as a proof of his doctrine."

The purpoſe of ſuch an article, ſo *cloſed*, is obvious. It is announced that the ſubject will be reſumed, under the heads "*Expiation, Sacrifice*," &c. *Unleſs the execution of this Cyclopædia be totally changed, we have a better opinion of the judgment of our countrymen, than to ſuppoſe it will ever reach ſuch an advanced part of the alphabet.*

We at length have waded through A, and noticed every article that was characteriſtically important. We aſſure our readers, we have been as mild as the conſcious commands of duty could poſſibly permit; and in confirmation of our opinion, we appeal to the unbiaſſed judgment of our readers themſelves; and requeſt them to look over the articles which we have mentioned, and alſo other articles of the ſame claſſes, which they will find the ſame in execution and reſult. We entertain no doubt, that every impartial man of letters, will agree with us, that in profeſſional trades and arts, a competent degree of knowledge is diſplayed by the Cyclopædiſt; but in the grand departments of biography, hiſtory, logic, metaphyſics,

theology, ethics, and politics; in ſhort, in whatever belongs to the powers of the human underſtanding, and the affections of the human heart, the relation, duties, and conduct of intelligent and ſocial beings, the Cyclopædia may in general be characterized as deplorably deficient. *Plants and inſects the Cyclopædiſts appear competent to deſcribe*, BUT MAN PLAINLY APPEARS BEYOND THEIR REACH.

We have peruſed ſome parts of B, and are ſorry to ſay, they do not tend to remove the impreſſion which A has made; but our farther remarks we reſerve to the next Number.

(To be continued.)

Correſpondence in a Series of Letters between a Gentleman in Berlin and a Perſon of Diſtinction in London, from Auguſt 1803, *to June* 1804. 8vo. Pp. 190. 5s. Dreſden printed. Budd, Pall-Mall.

THESE letters are evidently the production of a man who has made the politics of Europe the object of his particular ſtudy and attention. They diſplay, of courſe, much political knowledge, and ſome uſeful information; though they are, by no means, free from defects; nor has the author, in our opinion, ſucceeded in clearing his own mind from thoſe partialities and prejudices which he ſo ſtrongly, and, in moſt caſes, ſo juſtly, reproves in others. He appears, indeed, to have a decided partiality for Pruſſia, and a marked prejudice againſt Ruſſia; and where theſe prevail his judgment is but little to be depended upon. He thinks it would be for the advantage of Great Britain that Holland ſhould become an integral part of the Pruſſian Monarchy, and plainly inſinuates that the King of Pruſſia has long had views upon that devoted country. Certainly, if its priſtine independence cannot be reſtored, it had better become a part of the Pruſſian Monarchy than of the French Empire; but if his Pruſſian Majeſty could be tempted to aſſert his own dignity, and to vindicate the violated rights of the neighbouring powers, by ſuch a bait, when the wrongs of his family, and conſiderations which operate, with ſtill greater force, upon noble minds, could not rouſe him to action, he is very little entitled to the praiſe which is here beſtowed upon him. Indeed, the author's attempt to juſtify the policy of the Cabinet of Berlin, appears to us to be the moſt feeble part of his book. And we could, we think, eaſily demonſtrate the weakneſs of many of his arguments, as well on this ſubject, as on the views and conduct of Ruſſia, did our limits permit us to enter into the lengthened diſcuſſion which would be neceſſary for that purpoſe. If it really be, as he aſſerts, "very unfair to accuſe his Pruſſian Majeſty of being partial to the progreſs of the French Republic," to what principle or to what motive, in the name of common ſenſe, are we to aſcribe his long forbearance to check that progreſs, at a time, too, when it was fully within his power to check it effectually, by a cordial and vigorous co-operation with thoſe ſtates who had manfully

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fully oppoſed the gigantic and inſatiate ambition of the French Republic? If, indeed, it be true, that "there is no man in Europe more convinced, than he is, of the neceſſity of circumſcribing the dominion of France within her ancient limits," he has, unqueſtionably, adopted the moſt extraordinary mode of proving his conviction of ſuch neceſſity, that ever man did adopt. "But," purſues our author, "to take an active part againſt the republic, the ſecurity of the monarchy requires that he be certain of being enabled to extend the limits of his own dominions." How the ſecurity of Pruſſia can be ſaid to conſiſt in an extenſion of her dominions, we confeſs we cannot perceive; and we very well remember, that many politicians attempted to juſtify the deſertion of Pruſſia from the confederacy formed againſt France, at the commencement of the laſt war, on the very ground, that the efforts of Auſtria were directed to an extenſion of *her own* dominions. Now if Pruſſia can, at one time, make the extenſion of her dominions the ſine quâ non of oppoſing France, and, at another, ceaſe to oppoſe France, becauſe Auſtria only avails herſelf of the chances of war to extend her own frontiers, we cannot much admire either the integrity or the conſiſtency of the principle which directs the conduct of Pruſſia.

In reſpect of Ruſſia, our author's prejudices ſeem to have betrayed him into ſomething very like *contradictions*. In p. 19, he ſays, "to extend the dominion and commerce of the empire, and to raiſe the political influence of the government, is, and, as I have before ſaid, *ought to be*, the fundamental ſyſtem of the Court of Peterſburgh." But, in p. 27, we are told that "to maintain the military reputation and rank of the Ruſſian Empire, glory muſt be the leading virtue and daily purſuit of its Sovereign; *heroiſm*, *honour*, and *juſtice*, muſt be his characteriſtics; and *public generoſity* ſhould decorate all his actions." Now it will ſcarcely be denied, that the extenſion of his dominions and of his political influence has been the fundamental ſyſtem, or ruling principle of Buonaparté's government; yet in what he has diſplayed heroiſm, honour, or juſtice, we are yet to learn. In ſhort, it appears to us as difficult to reconcile the ſentiments in theſe two paſſages, as to identify *ſelfiſhneſs* with *magnanimity*. Again, in Pp. 25, and 26, and 27, he repreſents the military force of Ruſſia as by no means formidable; affirms, that ſince the death of the Empreſs Catherine it has been diminiſhed to the amount of 180,000 men; and that the 60,000 recruits lately ordered to be levied, "is not an equivalent for the relaxation which two years of peace, under a philanthropic government like the preſent, may introduce into the military diſcipline of that country." And the whole tenor of his argument, in this part of the correſpondence, goes to prove that little is to be expected by us, or to be dreaded by our enemy, from the interpoſition of Ruſſia. But in a ſubſequent part, when he argues againſt the improbability of any attempt, by Buonaparte, to conquer this country, his language is very different indeed. He there ſays that "Bonaparte (*Buonaparté*) knows that thoſe ſovereigns (the Emperors of Auſtria

Auſtria and Ruſſia, and the King of Pruſſia) as well as every honeſt man, are the enemies of his government, and that they are determined to circumſcribe." (Would to heaven this may prove to be the caſe!) "He knows that the Auſtrian regular army amounts to 400,000 brave men in a high ſtate of diſcipline; that Pruſſia can muſter nearly 300,000 ſoldiers, commanded by the moſt intelligent officers in Europe, and *that Ruſſia can, in a little time, organize an army of almoſt any number of men.*" P. 122. Yet, ſtrange to ſay, in p. 160, 161, he cannot perceive "any great or real benefit that will ariſe to either the Dutch or Engliſh from a quarrel between France and Ruſſia," and attempts to ſhew that the latter could make no material impreſſion on the former! But his arguments here are very weak indeed. Paſſing over the apparent contradiction in theſe paſſages, we have to obſerve, that if theſe powers were really determined to circumſcribe the dominion of Buonaparté, Europe would very ſoon be reſcued from the diſgraceful ſituation in which it has, for ſome time, been involved; and a due balance of power be reſtored.

The cenſure of Peltier's *Ambigue*, and the remarks on the blockade of Hamburgh and the Elbe, are unworthy of the writer. The latter, indeed, are ſo weak, that the veriеſt Tyro in politics could expoſe their fallacy. Nor is he more ſucceſsful in his attempt to juſtify the Auſtrian government for the baſe deſertion of their Ruſſian allies, in Switzerland, during the laſt war; a conduct which we cenſured, at the time, with that ſeverity which it ſeemed to us to deſerve. But it is here defended on a ground, perfectly new;—"It ſhould be recollected that, during the Ruſſian campaign in Italy, the Auſtrian miniſtry evidently ſaw, that ſhould the Ruſſian army in itſelf become formidable to France, an offenſive and defenſive alliance between France and Ruſſia was certain." The Auſtrian miniſtry muſt have been very clear ſighted indeed, thus to ſee what nobody elſe ever ſaw, and what, we firmly believe, had no exiſtence but in the diſturbed imaginations of ſome half-witted ſtateſmen; or rather this was the miſerable pretext of ſome violent and diſaffected men, who ſuffered a ſpirit of party to ſubdue every feeling of patriotiſm, and unhappily ſuch men are to be found in every country. As to the laboured juſtification of the Arch-Duke Charles, which accompanies this notable diſcovery, it is, in the firſt place, a work of ſupererogation; and, in the next place, it proceeds upon a falſe ſuppoſition; for it is well known, that the Arch-Duke Charles was reſtrained from purſuing the dictates of his own noble mind, and excellent judgment, by the poſitive mandates of the Aulic Council. But the note which is ſubjoined to this political review, diſplays ſo much good ſenſe, and ſo many juſt remarks, that we ſhall tranſcribe the greater part of it.

"I believe there is no inſtance in the hiſtory of modern times, that ever a nation at war poſſeſſed ſuch a preponderant diſpoſeable force and ſuch means to put it in action as you do at this moment. With half your preſent ſuperiority, a Chatham, without polluting the Britiſh ſoil with a drop of foreign blood, would have ſoon ſettled your diplomatic accounts for "indemnification

demnification and future ſecurity." On the Continent, we are next to hear a Pitt telling his countrymen that glory is to be their reward and national ſecurity the certain reſult of fighting a French army on Engliſh ground! My dear Sir, you may believe me that fifty thouſand Britiſh ſoldiers, well employed on foreign ground, would at this time acquire more glory to the Britiſh name and more ſecurity to the ſtate, than the deſtruction of all the Conſul's legions (were they in England) could produce to you. The glory, and ſecurity you will gain by beating Bonaparte on your own ſhores will be of a negative nature, and they will but ill pay the coſts. You ſay—the people of England have an averſion to ſend troops abroad. That may be, nor do I wonder at it; you ſeldom ſend your ſoldiers abroad for any national purpoſe; their conqueſts inſtead of adding to the commerce, power and ſecurity of the nation, exhauſts the property of the public and improves that of the enemy. That you can pay foreign armies cheaper than you keep your own abroad, is a pityful argument; it is a ſhame to hear it repeated in the Britiſh parliament. Pay given to foreign armies is not only money thrown away, but with it you give your national ſpirit; whereas the expenſe of a Britiſh army well employed, is in itſelf a gain to the ſtate: your men, well conducted, are equal to any ſoldiers whatever; they have a peculiar advantage over the troops of other countries, to wit, their energy of character and phyſical powers.—They have the agility of the French, Hungarians and Ruſſians, with the perſonal ſtrength of the German and Pruſſian troops: put it in their power to acquire military reputation, and you may then ſafely reduce your defenſive eſtabliſhment.

"A military reputation is of more national value than ſome politicians are willing to allow. Had the Hanoverians, for inſtance, in defence of their country ſacrificed in the field, one half of its male inhabitants, that loſs would have been a real and glorious national gain. At the cloſe of the ſeven years war, the meaneſt Pruſſian peaſant poſſeſſed an energy of character, and a perſonal and public worth which, in theſe days are rarely to be found amongſt men in the higheſt ſtations of life. What gives your hoſtile neighbour a conſideration in Europe? Not his tranſcendant talents certainly, nor yet the bravery of his ragged regiments: but the wretched economy, intrigues and defenſive ſyſtem of other governments which have loſt their military reputation, and with it the natural pride and public ſpirit of their reſpective ſubjects: of theſe General Bonaparte takes advantage, and by a contemptible charlatanerie, he keeps the cowardly world in feverish anxiety. The Conſul's name is now become an army, and yet all Europe knows, that you have not an an honeſt Engliſh tailor who individually would retreat before him."

In one of the letters we find ſome very forcible comments on a pamphlet, entitled "*Why do we go to War*," which was reviewed by us at the time of its appearance. On the probable conſequences of the peace, or rather "*hollow-armed truce*," (to uſe an expreſſion of Mr. Yorke's, who knew how to appreciate the treaty of Amiens, and the conduct of ſome of his colleagues) had it been ſuffered to continue much longer, the author's ſentiments are in uniſon with our own.

"Sir, I believe that the Conſul's refuſal to allow the entry of Engliſh wares into France was not only the firſt diſappointment your miniſters met with

with from that quarter, but it was likewiſe the effect they moſt ſenſibly felt of their treaty of Amiens.

"We know here to a certainty, and your leading men know it likewiſe, that the obſtinacy of the Conſul on the queſtion of a commercial arrangement, was the primary and principal cauſe of all your altercations. Had Bonaparte taken the advice of his moſt ſagacious miniſters and come frankly forward and entered into a mercantile convention with your Board of Trade we ſhould have heard of no difficulties about the appointment of commercial agents in Ireland, the reſidence of emigrants in London, nor about newſpaper ſlander; Malta would have been given up to a garriſon of the Conſul's ſoldiers in Italian uniform; the King of Sardinia left to the care of Ruſſia; Switzerland and Holland would have been abandoned to their fate, and the treaty of Amiens, with a treaty of commerce as a rider, would have ſerved as a valid preamble to a vote of thanks or bill of indemnity for having loſt the Britiſh empire in peace. I ſay for having loſt the empire in peace, becauſe had a treaty of commerce, of your own making, been agreed to by France, the probable, I may ſay certain conſequence would have been, that to huſband your finances by a ſaving economy, you would have diſmantled your navy, diſſolved your armies and given up, or neglected your naval ports and military poſts abroad and at home: the nation would have been cozened into a purſuit of the illuſory bleſſings of a war of induſtry, and the conſulate would have been quietly ſuffered to prepare and organize in the ſeveral quarters of the globe ſuch military force and political compacts as might have ultimately confined the produce of Britiſh induſtry as well as her dominion to your native iſland. Such were the views and the projects of the Conſul when he ſignified his ſincere deſire to give peace to the two firſt nations in the world:—but fortunately for England, I hope fortunate for the world, the manner in which you negociated and made that peace, ſo raiſed Bonaparte's arrogance and heated his impatience that he conſidered the Britiſh nation as already ſubdued; and he began to treat you as a vaſſal neighbour before the time."

We truſt that our miniſters will profit by experience, and never afford our inveterate enemy ſuch another opportunity of atchieving the ruin of our country.

In this volume are inſerted ſome extracts from a very curious "memorial and project of peace, written by a French diplomatic negociator in London, and tranſmitted to Buonaparté in June, 1801. Theſe extracts are ſaid to be tranſlated from the original manuſcript, and we lament that our limits will not allow us to tranſcribe the whole of them. One paſſage only can we cite.

"Let us impoſe peace upon Great Britain, *I had almoſt ſaid upon her own terms*, and carefully cultivate her confidence for ten, or for only ſix years, and her ſquadrons, now the admiration and terror of the world, will then be mouldered into uſeleſs hulks and all her dock-yards will be empty: her officers who have already made fortunes, will either be dead or too old to ſerve, and thoſe on half-pay will be *impriſoned* for debt, or abroad in exile; her ſailors will be diſperſed over the world, a great proportion of them will be in America and France; and if they be encouraged, numbers of her ſhip-carpenters will be employed in the dock-yards of the republic. France then

then governed by the tranſcendant genius of a Bonaparte, being ſtill in his prime of life, will be in a ſtate of preparation to over-run every Britiſh ſettlement abroad before England can ſhew a fleet upon the ocean."

Thanks to the overbearing temper, brutal arrogance, and uncontrolled impetuoſity of that baſe-born upſtart, the Corſican Uſurper, we have been once reſcued from this impending danger; let us beware how we expoſe ourſelves to it again. In the notable project of a peace, the third article ſhews what importance the French attach to the poſſeſſion of Malta. The following caution to the Sovereigns of Europe is highly ſalutary, and we heartily wiſh that they would ſeriouſly attend to it.

"During the revolution war, it was a popular doctrine that foreign powers had no right, or valid pretenſion to intermeddle in the internal affairs of France. I ſhall not comment upon that principle; it has been in ſome degree confirmed in the ſequel; but governments treated with Bonaparte as the perſon preſumed to be autherized by the people of France for the time being. The Sovereigns of Europe, that is, thoſe for whom the Conſul has any conſideration, are now called upon to diſavow the legiſlative rights of the people of France; to proſcribe their legitimate Sovereign with all the branches of his family; to renounce for themſelves and progeny for ever, the rights of inheritance which might ariſe from their relationſhip with the Houſe of Bourbon, and to promiſe for themſelves and ſucceſſors that they will for ever acknowledge *Napoleon Bonaparte* and his ſucceſſors as being by *divine right* the hereditary heirs to the throne, dominions, public and private property of the Bourbons. Will Europe's mighty monarchs ſubſcribe to this *Senatus Conſultum* likewiſe? They ſhould be reminded, that after they renounce for themſelves and ſucceſſors the principles, laws and obligations by which civil ſociety has hitherto ſubſiſted, Napoleon will not condeſcend to be *brothered* or *couſined* by them. It is Citizen Talleyrand's opinion that to have treated with the repreſentative government of the republic was not ſuch a direct abjuration of legitimate monarchy, law and property, as it will be to ſanction the final proſcription of the Bourbons and to ratify the right of *Bonaparte*."

The author aſſerts, as a fact known to himſelf, that a perfectly good underſtanding prevails between Auſtria, Ruſſia, and Pruſſia; that theſe powers have mutually agreed to raiſe their reſpective forces to ſuch a ſtandard as ſhall ſuffice not only to ſecure their own independence, but to reſtore that of the ſmaller ſtates of Europe, and that they are equally determined to cruſh the uſurpation of Buonaparté. To this *fact* we can only ſay, 'tis a conſummation devoutly to be wiſhed.' If, indeed, they have at laſt opened their eyes to the danger which threatens them, it is happy for them, and for the reſt of Europe. We find another curious document in this correſpondence—"An Addreſs to the Britiſh Nation by Buonaparté, &c." It is a true Jacobinical appeal from the Sovereign to his ſubjects, calling upon the latter to receive him with open arms; and pointing out the only mode of avoiding ſubjugation, by ſending Lord Cornwallis to Amiens

again)

again! Risum teneatis? But we shall substitute the author's remarks for our own on this topic.

"Thus Sir, you are invited with brotherly affection to commit the monarchy and your Sovereign's crown to the sagacity of that hero who equally conspicuous in the Guildhall of Amiens as at York-Town, is the only Briton whom brother Joseph finds worthy to sign the final doom of Johnny Bull's political existence! I trust, Sir, you have not many Britons who are capable of prostituting that venerated name so far as to sign another doom at Amiens! A halter for *refusing* would be an honourable badge compared to a riband for such a deed! That the peace of Amiens was to bring about the ruin of the British empire, is clearly demonstrated to the world by the virulence with which the Consul upon every occasion reprobates those who caused the rupture of it. The violation, as he calls it, of that compact may make the laurels of Marengo wither and fall from his brow; nor will his gallic crown sit easy until that, or such another treaty be renewed."

Then follow the instructions given to brother Joseph, which are couched in the usual style of the new French diplomacy, parcelling out the territories of independent states, with as much sang-froid as an old highwayman displays in easing a passenger of his purse, and in the appropriation of his money to his own use. The Spanish part of Saint Domingo is to be given to England, and an *equivalent* ceded to France in the Brazils, and in the Spanish colonies of South America!!! Another article of these notable instructions provides for the utter rejection of the mediation or interference of any other power; and even stipulates for preventing any project from being *communicated* to any other power. On this contemptible maxim of *divide ut regnes* our author thus remarks:

"We cannot indeed blame Bonaparte for cultivating this perfidious system; it is by the wretched jealousies of other governments and through internal discord that he has risen into notice. He should not however forget that he holds the throne of the Bourbons by no other charter than the treason of his sovereign's subjects under the momentary guarantee of interested speculation. The thirst of plunder has hitherto served as a bond of union between the general and his venal army—they have supported his usurpations to enable him to legalize their rapine, their cause was common and the benefits mutual. The case is now altered:—whatever is enjoyed under the absolute sovereign must be considered as derived from his bounty. Will those who present the Consul with the imperial mantle hold their *well earned booty* by the grace of their own tool? Or how long will his imperial gratitude be able to satisfy their rapacious avidity?

"Sir, by the time the Napoleonian empire be organized it will have passed its maturity. A man of talents, as chief of democratic France, or who could call the French nation his legal subjects, would be a formidable neighbour to other states: but when Bonaparte mounts the throne he abjures democracy and damns *his creators* the Jacobin-mob; he becomes a chief without followers, and a sovereign without subjects; nor can he have any adherents but the venal few on whom he may confer his *senatories* and other such lucrative posts: these are in all countries ungrateful, and when they have the means they are turbulent subjects. The gallic emperor must allow his

his pro-conſuls, ſenators and preſects, power and the means of action; they are to keep the ſovereign people of France, the conquered provinces and his vaſſal allies in ſubjection. Theſe gentry will themſelves be the ſovereigns of the empire while it laſts—their allegiance to the *Corſican hero* will be of ſhort duration. I know, ſeveral ſpeculative politicians conſider Bonaparte's *ſenatories* and other great offices in the provinces as ſheet-anchors to his throne! My dear, Sir, theſe anchors are made of Frenchmen's brains—the lighteſt matter God Almighty ever created.

"Never was a plan formed with ſuch audacity as that of Bonaparte's, it is true: an obſcure individual ſoftered upon the charitable bounty of his legitimate ſovereign—to dare, not only to uſurp his ſovereign's throne, but to create himſelf hereditary emperor of that half of Europe which, he intends, ſhall ſecure to him the dominion of the whole, is a hardy *demarche*; to pretend to oblige the two Chriſtian emperors and all the ſovereigns of Europe to legitimize his title is bolder ſtill! Here, however, a check will be put to his career. No matter how your noble marquis ſettle his campaign with brother Joſeph (upon your folks the continental powers have at this moment no great dependence,) the grandſons of Maria Thereſa, of Peter Iſt and Frederic IId, will not tamely hold the ſtirrup until Bonaparte beſtrides the thrones of their immortal anceſtors. My dear Sir, there is an immutable principle of moral neceſſity which fixes an inſurmountable barrier to the extravagance of all human projects. Adieu."

We confeſs we are leſs ſanguine than our intelligent author in our expectations on this ſubject, which he thus purſues in a ſubſequent letter.

"It is remarkable with what reſerve the French ſpeak of Auſtria, and ſtill more remarkable how they hate and fear our Mr. Pitt. Were Mr. Pitt to come into the cabinet to-morrow, and next day to declare or cauſe to be proclaimed publicly to the world, that his majeſty was determined to deſtroy the Napoleon government, and to enable the French nation to organize a rational and legal government for themſelves, and that no propoſitions of peace ſhould be received until that was accompliſhed—I am certain that half the French army would leave Bonaparte's ſtandard in eight days; and the whole army would leave him in leſs than three weeks. But ſecret intrigues inſpire miſtruſt, and will never make theſe people act, except it be againſt the authors of ſuch intrigues."

On the impolicy and danger of a *defenſive* war, the obſervations of this writer are perfectly juſt.

"Sir, In politics there cannot be a more pernicious economy, than to ſpend the powers of the ſtate upon nugatory meaſures of *mere* defence *.—the conferences at Gertrudenberg were broken up in 1709, the Dutch have made no new acquiſition, they have grovelled in neutral and defen-

* "All meaſures confined to the protection of what we *already poſſeſs* will finally prove nugatory. To attack an antagoniſt raiſes in the mind an idea of ſuperiority, and that idea braces up the arm; whereas the idea of being put upon ſelf-defence, ſtaggers the braveſt man that ever was born, and if repeatedly aſſailed, ten to one but he will give way."

ſive warfare, and have experienced the inevitable reſult of that treaſonable ſyſtem *; they have loſt the poſſeſſions and property of the nation, broken its public ſpirit, vilified the moral character of all its members, and finally ſunk the ſtate into foreign ſubjection. Such muſt be the ultimate fate of every nation that attempts to ſtand at a given height of power, while its neighbours are puſhing on beyond it. There is no ſort of oppreſſion that can more rapidly ruin a nation, than an accumulating expenditure to protect a *ſtationary* ſtate †".

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* "To expend the property, and break the ſpirit of the nation, in the unprofitable warfare of conſuming its own ſtrength, is certainly treaſonable.

"Had the Government of Holland taken the advice of Penſionary Buys and Count Sinzendorf at Utrecht, and there hanged the Biſhop of Briſtol, and that *honeſt* ſagacious negociator, *Lord Strafford*, the United Netherlands would have been at this day a mighty ſtate, and a more effectual barrier againſt the uſurpations of France, than all the continental coalitions that can now be formed.

"Had, even in later times, the adviſers and abettors of the German league of 1785, and the authors of ſome *ſtill later* conventions, been timely ſent to Botany Bay or to Kamtchatka, Bonaparte's aides-de-camp would never have governed Holland; nor would John Bull have had occaſion to leave his plough to wait on Admiral Verheul's gun-boats!

† "Pray, Sir, is Great Britain at this moment not conſuming her own ſtrength in an unprofitable warfare? If you continue to adhere to your preſent ſyſtem of mere defence, how are you to diſarm your antagoniſt?—By another *Peace of Amiens*, or on *Suſſex Downs!!* At the battle of Mantua, Bonaparte at one time conſidered the iſſue of the day to be doubtful, he therefore demanded a *parlé* of an hour with General Wurmſer, which the unſuſpecting Auſtrian granted; in that interval, a column of the French army turned a riſing ground and flanked Wurmſer, who was thereby obliged to throw himſelf into Mantua with conſiderable loſs, and ſhortly after to ſurrender that important poſt with his whole army. Sir, I would have you recollect, that until Bonaparte be fairly diſarmed, he will always be more dangerouſly hoſtile to Great Britain in peace than he is in war; and your preſent expenditure muſt annually increaſe, becauſe you will have to keep up and augment your defenſive force. Should ever a French army come to Suſſex Downs, and there be beaten, or "hurled back into the ſea," will ſuch an event diſarm France? What reimburſement will the deſtruction of ſuch an army bring for the expenſe of the war, and what ſecurity to the ſtate for the future? Had Scipio been defeated at *Zama*, would Carthage have thereby been indemnified for the expenſe of the firſt and ſecond punic wars; *and would the third never have been attempted?* Sir, every impartial man of common knowledge, is terrified to hear how that fatal doctrine gains ground in England—I mean your bottle ſong, *that the firſt invaſion will be the laſt!!* You have it certainly in your power to prevent the invaſion now preparing, and likewiſe to deprive France of the means of ever attempting another: but that cannot be done, by *laying on your arms!* If Madherbal's advice at Cannæ had been followed, the people of Carthage had never *murdered their ſenators*, nor had Asdrubal's wife imbrued her hands in the blood of children, and with their bleeding corpſe precipitated herſelf into the flames which conſumed her native city!"

It

It is here aſſerted, that the Britiſh Government broke their faith with the Dutch naval officers, who were attached to the Houſe of Orange; we heartily hope, for the honour of our country, that the charge is falſe; but, recollecting as we do, the conduct of the late Premier to ſome of the loyal Frenchmen in La Vendée, which we noticed at the time, we confeſs we are not without our *fears* on the ſubject. The author's ironical remarks on the ſyſtem of *economy*, to which he imputes this breach of faith, are very *pointed* and forcible; but we have lately witneſſed ſo many unequivocal proofs of the extreme irritability of the Whig-Admiral, the worthy elévé of Lord Landſdown, who then preſided over the Board of Admiralty, that we dare not, for the life of us, extract any thing more, than the concluding ſentence of the paſſage.

"That the recapture or attempts to recapture *Surinam, Curaçoa,* the *Cape,* and the *Moluccas,* and to deſtroy Admiral *Verheul's* and other ſquadrons, may coſt John as many Engliſhmen as his Lordſhip ſaved guineas, and ſeveral millions ſterling more than they otherwiſe would have coſt, could not have been foreſeen by a ſtateſman, whoſe zeal for his Sovereign's glory, induced him, *as chief of the Britiſh navy,* to pilot the triumphal car of *Lauriſton,* the bearer of his country's *doom,* to Downing-ſtreet!"

That diſgraceful ſcene will never be obliterated from our mind! This able writer, towards the cloſe of his Correſpondence, moſt earneſtly enforces the neceſſity of ſtrong and vigorous meaſures, and truly adds, that "any thing feeble or indeciſive from Mr. Pitt, muſt now produce inevitable and ſpeedy ruin." We feel a full confidence that Mr. Pitt is himſelf as firmly convinced of this truth as our author, who thus proceeds, in a kind of prophetic ſtrain, not of the moſt conſolatory nature.

"Sir, although the preſent be not the laſt *punique war,* yet you ſhould look upon it as being the ſecond. The preparations of France to raiſe a *heavy* as well as a *light* navy, are at this time far beyond any thing that you in England can be made to conceive. Should not ſome very diſaſtrous war, or a revolution, take place in the interval; before eighteen months from this time have elapſed, the *Emperor,* or no matter what you may call him, will have 150 line of battle-ſhips, 200 frigates, and more than 2000 ſea-worthy brigs, gun-boats, and other armed craft, built, equipt, and ready for action.

"If peace can be obtained, as is expected, a diviſion of heavy ſhips, and ſeveral hundred light veſſels, with 60,000 or 80,000 troops, will forthwith be ſent to St. Domingo; the war there will laſt twelve or eighteen months, or until it has enabled Bonaparte to ſend out ſuch an army and a flotilla as ſhall, when the ſignal is given, ſecure every European poſt and ſettlement in the Bay of Mexico. The ſame day the ſignals for war are diſpatched to the Weſt Indies, an army ſufficient to take poſſeſſion of Brazil, &c. will ſail from France, *Saldee* and *Senegal,* leaving in the Channel and Mediterranean 100 line of battle-ſhips, and 1200 or 1500 ſmaller armed veſſels to exerciſe in the *rhetorical* powers of your Board

of Admiralty Parliament. Such will, Sir, be the *fiſher-boats* which their Lordſhips will then have to meet; and the diſtribution of them will be ſuch as I have here mentioned; that is, providing John Bull cloſes this war as he did the laſt."

If he does ſo cloſe it, we venture to predict that it will be the laſt peace that he will ever have occaſion to ſign. With one more extract we ſhall conclude our account of the book; and we think the author, though we have differed from him in opinion on ſome points, and have ſtated that difference boldly, will not find occaſion to tax us with injuſtice.

"Well might Mr. Pitt, on his re-entry into office at this moment, put to his predeceſſors queſtions ſimilar to thoſe which Bonaparte, on his return from Egypt, put to the Directory in France—*what have you done with that army which conquered and garriſoned all the poſſeſſions of France and her allies in America, Aſia, and Africa, and that drove Bonaparte's invincible veterans out of Egypt, &c. &c.—where is that navy, the glory and guardian of the Britiſh Empire! and which, when Lord Spencer left it, was the admiration of the world. Where is that political influence of the Britiſh Government, which regulated the meaſures of the moſt mighty ſtates? But, above all other conſiderations, what have you done with the honour of the monarchy and the reputation of the nation.*"

Our readers muſt have obſerved, in our quotations, many grammatical defects, and even orthographical errors; but, as the book was printed abroad, and as moſt of the letters appear to have been written by a foreigner, we have thought it needleſs to dwell on its literary demerits. Indeed, the *matter* is of ſo much more importance than the *manner*, that we ſhould have found it difficult to *divide* our attention between them, even had the occaſion called for ſuch diviſion.

DIVINITY.

Account of a late Revival of Religion in a Part of the Highlands of Scotland. By Alexander Stewart, Miniſter of Moulin, *in a Letter to the Rev. David Black, Minister of Lady Yester's Church, Edinburgh.* Ogle and Aikman, and J. Guthrie, Edinburgh; G. Peattie, Leith; M. Ogle, Glaſgow; and R. Ogle, London. 8vo. Pp. 38. 1800.

THIS pamphlet, though publiſhed ſo long ago, was but lately ſent us by a correſpondent, who thinks that, even now, it deſerves to be noticed as a ſignal inſtance of that wrong-headed and fanatical turn which, in matters of religion, has unfortunately ſeized on ſo many of our countrymen. We entirely agree with our correſpondent; for we have ſeldom ſeen a more pregnant proof of that partial derangement of the human mind, to which men of good ſenſe in other reſpects often fall a prey, in conſequence of aſſociating with religious enthuſiaſts. This reverend gentleman gives the following account of his former *unconverted* ſtate.

"I was ſettled miniſter of this pariſh in 1786, at the age of twenty-two."

At

At this information we were rather surprised, as we could not have supposed that the affected strictness of the Scotch Presbyteries would admit such striplings to the cure of souls. "Although I was not a 'despiser' of what was sacred, yet I felt nothing of the power of religion on my soul. I had no relish for its exercises, nor any enjoyment in the duties of my office, public or private. A regard to character, and the desire of being acceptable to my people, if not the only motives, were certainly the principal motives, that prompted me to any measure of diligence or exertion. I was quite well pleased when a *diet of catechising* was ill-attended, because my work was the sooner over; and I was always satisfied with the reflection, that, if people were not able, or did not chuse, to attend on these occasions, that was no fault of mine. I well remember that I often hurried over that exercise with a good deal of impatience, that I might get home in time to join a dancing party, or to read a sentimental novel. My public addresses *and prayers* were, for the most part, cold and formal. They were little regarded by the hearers at the time, and as little recollected afterwards. I preached *against particular vices*, and *inculcated particular virtues*. But I had no notion of the necessity of *a radical change of principle*; for I had not learned to know the import of those assertions of Scripture, that, 'the carnal mind is enmity against God;' that 'if any man be in Christ, he is a new creature;' and that 'except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.' I spoke of making the fruit good; but I was not aware that the tree was corrupt, and must first be itself made good, before it could bear good fruit. The people, however, were satisfied with what they heard, and neither they nor I looked farther. Almost the only remark made by any one on the discourse, after leaving church was, 'What a good sermon we got to-day!' to which another would coolly assent, adding, 'Many good advices do we get, if we did but follow them.' Such a heartless compliment was all the improvement made of the discourse, and I believe all the fruit of my preaching. The hearers readily gave me credit for a desire to do my duty; and they as willingly took credit to themselves for a willingness to be taught their duty. But whether any improvement was actually going forward; whether there was any increase of the fruits of righteousness, was a point which gave neither minister nor people much concern." (Pp. 6—9.)

Mr. Stewart then proceeds to inform his friends and the public that, during this period of thoughtlessness and darkness, he was, in a great measure, ignorant of the *peculiar doctrines of Christianity*. He never thought of praying for divine direction in his search after divine truth. This was, certainly, a great defect in his character; but with regard to what he immediately subjoins, we are not quite so clear. "I believe," he says, "I had read the *Confession of Faith* of our Church before I declared my belief of its contents; but I had taken little pains to compare it with the Scriptures." His neglect of such comparison is, indeed, not to be commended. He adds, however, "I certainly did not distinctly *understand*, nor was I at all persuaded of the *truth* of many propositions contained in it." The inference which he evidently wishes us to draw is that now, being illuminated and regenerated, he perfectly understands, and thoroughly believes, every word contained in that famous formula of doctrine and discipline. Our readers, we presume, who are at all acquainted with the *Confession of Faith*, will be ready to allow that the present acuteness of his intellect, and the wide grasp of his belief, have really the appear-

ance of ſomething miraculous. But their wonder (if they ſhould wonder at all,) will ceaſe, when they reflect that Mr. S. is one of thoſe right "Evangelical Miniſters," or, in other words, of thoſe "Calviniſtic Methodiſts," who lay claim to ſenſible *inſpirations* and *experiences*, and who aſcribe every crotchet of their heated and diſordered imagination to the Spirit of God.

"While I was yet *ignorant*," ſays Mr. S. "*of the truth, and unacquainted with Chriſtian experience*, two perſons, under conviction of ſin and terrors of conſcience, applied to me for advice. They ſuppoſed that one in the office of the miniſtry muſt, of courſe, be a man of God, and ſkilled in adminiſtering remedies for the diſeaſes of the ſoul." (P. 10.) But, alas! they were greatly miſtaken in their man; for the poor gentleman was yet, himſelf, "in the gall of bitterneſs and bond of iniquity." But "The Lord," he ſays, "was now preparing to gather to himſelf a fuller harveſt in this place." And he piouſly thanks God, who, inſtead of removing him (Mr. S.) as a uſeleſs incumbrance, was pleaſed to viſit him, and fit him for being a labourer in this harveſt. He here informs us of the inſtrument or means which contributed to his *converſion*. "The writings of pious men, which were put in my hands by one or another Chriſtian friend, were made the means of bringing me *acquainted with the truths of the Goſpel*." (P. 11.) What ſort of a Goſpel Mr. S. has embraced, will be inſtantly known, when we mention that the principal works which he conſulted, and which he declares to have been eminently uſeful to him, were thoſe of "THE REV. JOHN NEWTON AND THOMAS SCOTT." He was, however, *ſlow*, he ſays, in receiving and embracing the doctrines maintained by theſe writers: that is, he ſtill retained ſome prejudices in favour of reaſon, and of common ſenſe. But, by degrees, he was perſuaded that they were the doctrines of Scripture, and that he durſt not preach any thing contrary to them. But he brought them forward rarely, incorrectly, and with awkward heſitation. "The trumpet," he ſays, "was ſounded; but it gave an uncertain ſound." He thus repreſents his own ſtyle of preaching during this his wavering and *unconfirmed* ſtate.

"My preaching now conſiſted of a mixed kind of doctrine. taught that human nature is corrupt, and needs to be purified; that righteouſneſs cannot come by the law; that we cannot be juſtified in the ſight of God by our own works; that we can be juſtified only *by the righteouſneſs of Chriſt imputed to us, and received by faith*. But in explaining the nature of ſaving faith, I conceived it as including many of its effects; a cordial acceptance of the plan of redemption by a Mediator, ardent gratitude to God our Saviour, on account of that redemption, devotedneſs to his ſervice, good-will to our brethren of mankind; in a word, every pious and benevolent diſpoſition of heart. I thought and taught that, on our poſſeſſing *this* faith, we ſhould, in conſideration of it, have an intereſt in the redemption purchaſed by Chriſt, and conſequently be accepted by God, and rewarded as righteous perſons. Thus, by a ſhort circuit, I arrived at the ſame point from which I had ſet out; *ſtill reſting a ſinner's acceptance with God on the conformity of his will to the divine law*, and thus endeavouring to eſtabliſh a human righteouſneſs under the name of faith in Jeſus Chriſt. It was plain, indeed, that this conformity of the will to the divine law could be but imperfect in this life; yet imperfect as it was, it muſt, in my apprehenſion, be the ground of our juſtification and acceptance with God. Here *I ſtumbled on that ſtumbling-ſtone of ſincere obedience*, in ſubſtance, at leaſt, if not in ſo many words; imagining, like many in whoſe writings

I have

I have ſince met with that opinion, that the great favour procured to men by Chriſt's ſufferings and mediation, was a relaxation of the divine law; *and that ſincere, not perfect, obedience was all that was now required. This was 'another gospel,' which could never be owned by God as the gospel of his Son, nor accompanied by that ſanctifying power which belongs exclusively to the truth.*" (Pp. 12—14.)

From this copious extract our readers will obſerve how completely, on the doctrine of juſtification, Mr. Stewart coincides, in ſentiment, with our Calviniſtic "True Churchmen" on the ſouth of the Tweed. Particularly, by turning to pp. 382—384 of our XVth Volume, they will ſee how harmoniouſly his language chimes in, on the ſubject of *ſincere, but imperfect, obedience*, with the ſenſeleſs and unſcriptural gibberiſh of Meſſrs. Overton and Wilberforce. In a note, he here gives us, as a ſpecimen of herely on this favourite point, from the Sermons of Mr. Carr, a paſſage ſo found, ſo ſalutary, and orthodox, that we have no heſitation whatever to ſay, that Mr. S. notwithſtanding the amazing blaze of new light which has lately beamed upon him, is yet to learn the very firſt principles of the Chriſtian plan. As we with to exhibit Mr. S. pretty fully to the notice of our readers, we ſhall here inſert the paſſage of Carr, which he is pleaſed to condemn.

"Religion, though it enjoins univerſal purity, an uniform obedience to its laws, and grants no licence to ſin, does not yet require a total exemption from all ſuch failings as ſtrict juſtice might pronounce faulty; does not expect in us ſuch perfection as never to ſuffer ourſelves to be ſurpriſed into actions which, upon a review, may appear cenſurable. For if this were the duty, theſe the terms preſcribed by religion, who could comply, or live up to ſuch unſinning purity? There is not a juſt man that liveth upon the earth, and ſinneth not. God alone is abſolute, immutable holineſs. He is indeed pure, unclouded light; and in him is no darkneſs at all; no ſhades or ſpots in his nature. But the brighteſt human virtue is ſhaded with imperfections, and blotted with various defects. Our Supreme Lawgiver, therefore, does not expect abſolute perfection, but accepts us on the much lower condition of ſincerity, *i. e.* of a predominant purpoſe and inclination to obey him, appearing in the habitual virtues of a good life. This is all the obedience that human frailty can pay, and all that the divine mercy exacts. This it is to keep innocence, and take heed to the thing that is right; and that this will bring peace to the mind, both in this life and in the next, is a doctrine which this diſcourſe is meant to illuſtrate."

We cannot, however, be much ſurpriſed at Mr. S's unqualified reprobation of this doctrine, when we reflect on the ſources from which he derived his own. The biographical ſketches in the *Evangelical Magazine* were principal means, he ſays, of impreſſing his heart, of opening his eyes to perceive the truth, of exciting a love to godlineſs, and a deſire after uſefulneſs. The converſation and example, he adds, of ſome perſons of a truly ſpiritual mind, to whoſe acquaintance he was admitted, and who exhibited to his view, what he had formerly only read of, contributed greatly to the ſame ends. And, to crown the whole: "I cannot," he ſays, "omit mentioning, *in this connection*, the bleſſing [which] I enjoyed in *the preaching, the prayers, and the converſation*, of THAT MUCH-FAVOURED SERVANT OF GOD, THE REV. CHARLES SIMEON, OF KING'S COLLEGE, CAMBRIDGE. HE WAS A MAN SENT FROM GOD TO ME;

WAS MY GUEST FOR TWO DAYS IN JUNE 1796, PREACHED IN MY CHURCH, AND LEFT A SAVOUR OF THE THINGS OF GOD, WHICH HAS REMAINED WITH US EVER SINCE." (P. 16.)

This was one of thoſe edifying "*Spiritual Mixtures*," (ſee Anti-Jac. Rev. Vol. XVI. pp. 10, 11.) which, in the opinion of the Rev. Rowland Hill, "*Make the beſt Chriſtian communions.*" It was ſomewhat uncivil, and, in Mr. S.'s apprehenſion, (we have not a doubt) exceedingly ſinful, to prevent ſuch *godly mixtures*. But the general aſſembly of the Church of Scotland unaccountably thought otherwiſe. They peremptorily, by a ſolemn act, prohibited them, in as far, at leaſt, as *public* worſhip was concerned, for the future; and by this ſtep, had the honour of ſetting an example, which might have claimed the attention of ſome other churches. The leſſons, however, of THE REV. CHARLES SIMEON were not thrown away. Even a ſingle interview with ſo divine an inſtructor, was ſufficient to reform the whole country-ſide. Its ſalutary effects on the miniſter himſelf are, with great propriety, firſt deſcribed.

"From that time *I began to teach and preach Jeſus Chriſt, with ſome degree of knowledge and confidence.* From Auguſt 1797 to January 1798, I preached a courſe of ſermons on *the fundamental doctrines of Chriſtianity.* I was *now enabled* to ſhew, from Scripture, that all men are by nature enemies to God, *diſobedient to his law*," [why ſhould they be obedient, when, as Mr. S. contends, obedience is of no avail?] "and on that account expoſed to his juſt indignation and curſe. I therefore addreſſed them, not as perſons who were already, from *education, birth-right*, or *local ſituation, poſſeſſed of ſaving faith and other Chriſtian graces*," [who ever addreſſed men in terms like theſe?] "but as ſinners *under ſentence of death*, [Then, Sir, you addreſſed them falſely,] and who had not as yet obtained mercy. I did not, as before, merely reprove them for particular faults or vices, and urge them to the practice of particular virtues; but told them that the whole of their affections and inclinations needed to be pointed in a new direction, and even their virtues to be new modelled." [Can Mr. S. inform us how this is to be accompliſhed, but by forſaking particular vices, and cultivating particular virtues?] "I ſhewed that this, ſuppoſing it done, could not atone however for paſt offences, nor wipe away guilt already contracted; and that ſin could not be remitted without ſatisfaction made to the broken law of God; that neither could purity of heart, and conſtant obedience in future, recover their title to the *reward* of eternal life, which had been at firſt conferred as *a free gift* by God, and was now wholly forfeited by ſin: Yet that their caſe was by no means deſperate; for we had the glad tidings to tell, that God had made proviſion for the complete ſalvation of ſinners; that he had appointed his own eternal Son, in the human nature, to procure for ſinners the pardon of ſin, the renewing of their minds, and a title to glory, by his own obedience and ſufferings; that in conferring theſe bleſſings, God acts as the Sovereign Diſpenſer of his own gifts, not in conſideration of any merit (for there is none,) in the perſon on whom he beſtows them; that *a conformity of our will to the law of God*, which I formerly conſidered as the ground of our acceptance, was itſelf a gift beſtowed by God, *in conſequence of his having firſt juſtified, accepted, and adopted us to be his children*; that in this great ſalvation brought out by Chriſt for ſinners, love to God and man, an abhorrence of evil, and a diſpoſition to what is good, *were included as eſſential parts, inſeparably connected with the reſt*; inſomuch that if a man is not renewed in

the

the ſpirit of his mind, neither are his ſins pardoned, nor his perſon accepted with God." (Pp. 16—19.)

There is yet more of this ſpiritual rhodomontade; but what we have given is ſufficient to ſhew that, by this time, Mr. S. would have faithfully taught, if he had thoroughly comprehended it, (which ſome of his expreſſions prove that he did not,) the pure quintellence of Calvin's precious divinity. He is not, however, entirely free from ſome little portion of that pious art, by which ſuch *evangelical* miniſters are generally diſtinguiſhed.—"He thought it right," he ſays, "often to caution his people againſt judging of their ſtate by *tranſient impreſſions or emotions* of which they might be conſcious; but only by a prevailing habitual preference of God's honour and ſervice to their own gratification, appearing in the uniform tenor of their purpoſes and actions." (P. 20.) Yet it is evident that his principal aim was to produce, and from what follows, it appears that he did produce, *ſtrong impreſſions or emotions*, which, like every genuine *evangelical* miniſter, he regarded as the wholeſome, though afflicting, pangs of the new birth. Let us trace, a little, the boaſted ſucceſs of this now enlightened paſtor, in reviving religion among his pariſhioners.

The novelty of the matter," he ſays, "and ſome change in my manner of preaching, excited attention." The two perſons who had before applied to him for ghoſtly advice, and whom he deſcribes as "*earlieſt converted*," had, by this time, gotten clearer views of the goſpel. "They were in uſe of viſiting occaſionally a poor infirm woman, *who had long walked with God*, and who now lived in a mean cottage in the neighbouring village."—Here they agreed to meet with the miniſter and ſome of his family, and to "ſpend an evening hour or two in reading, converſation, and prayer." The number of attendants gradually increaſed, till, in Auguſt 1799, the good woman "was called away to join the general aſſembly of the firſtborn above." (Pp. 20—21.)

In 1798, previouſly to the celebration of the ſacrament, Mr. S. preached a courſe of ſuitable ſermons, with the effects of which he is evidently delighted. "The exhortation and warnings then given, *appeared to be accompanied with a divine bleſſing*." The proof of the bleſſing conſiſts in this, that Mr. S.'s exhortations and warnings frightened his people from becoming communicants. "Some of the ordinary communicants, *judging themſelves to be in an unconverted ſtate*, kept back, of their own accord, from partaking of the ſacrament. Others, after converſing with me privately on the ſubject, took the ſame reſolution." And "many of thoſe who might otherwiſe have applied for admiſſion, forbore to apply." It does not appear that any of theſe were notorious or ſcandalous characters, but only that they were, as yet, uninitiated in the myſtical jargon of Calviniſm and Methodiſm. The conſequence, however, was that, on this and the next occaſion of the kind, Mr. S. had comparatively, but few communicants. (Pp. 21—22.)

But the minds of the people were now in an active and high ſtate of ferment. "Though the number of communicants was, for the time, diminiſhed, yet the number of thoſe who were *brought under concern* about their eternal intereſts was increaſing." Mr. S. ſays, with great ſimplicity, and without, in the leaſt, ſeeming to be aware of the tendency of the information which he gives us: "*This concern ſhewed itſelf chiefly among the younger people under twenty-five or thirty.*" Theſe young and warm converts were, however, *ſhy*; and this "*ſhyneſs often hindered them long from diſcovering*

to others what they thought and felt." But by means of one of the two *earliest converts*, they were brought more acquainted with each other. And "One might now," says Mr. S. "observe at church, after divine service, two or three small groups forming themselves round our few more advanced believers, and withdrawing from the crowd *into the adjacent fields*, TO EXCHANGE CHRISTIAN SALUTATIONS, AND HOLD CHRISTIAN CONVERSE TOGETHER; while *a little cousin* or *other young relative*, followed as a silent attendant on the party, AND LISTENED EARNESTLY TO THEIR RELIGIOUS DISCOURSE." (Pp. 22—23.)

Whatever we may think of Mr. S.'s opinion with regard to the Eucharist, we may certainly say, of his notion of Baptism, what Hooker says of Calvin's Answer to Farell, concerning the children of Popish parents, that "it doth seem crazed." Ecc. Pol. lib. iii. § 1.) He complains that, before he effected a reformation, this sacrament, in the parish of Moulin, had been dreadfully profaned. "Nothing," he says, "but one kind of scandal was understood to *preclude a man from admission to this ordinance*."—Mr. S. does not tell us what that scandal is; and we have, in vain, attempted to discover it. After all, perhaps, he means, not that it precluded a person from baptism, but only that it precluded a man from standing sponsor for his own child. And this we rather believe, because he immediately subjoins: "Gross ignorance, or immoral behaviour, only laid a man open to some admonition or reproof; or *at most laid him under the necessity of procuring another sponsor*; BUT HARDLY EVER HINDERED THE BAPTISM OF HIS CHILD." This last clause we read with astonishment. What! Do these Presbyterian ministers, then, take upon them to refuse baptism to children, by way of imposing penance on their profligate parents? Their great apostle, Knox, should have taught them better: for he was instructed, by the Consistory of Geneva, with Calvin at its head, (see Hooker, ubi Sup.) that "Wheresoever the profession of Christianity hath not utterly perished and been extinct, infants are beguiled of their right, if the common seal be denied them: *We* certainly do not adopt the reasoning on which this decision of the Consistory is founded:—"That the promise which God doth make to the faithful, concerning their seed, reacheth unto a thousand generations;" and that, therefore, "the tenure of the grace of God cannot be defeated and broken off, in infants, by the impiety of their parents coming between." For, as it has been repeatedly observed, on this principle all the world ought to be baptized, since no man living is a thousand descents removed from Adam, whom, we hope, these gentlemen include among *the faithful*. Yet, if the doctrine taught, in the following passage of the Confession of Faith be true, as we think it is, we should be glad to know, on what authority, these Presbyterian ministers presume to punish the crimes of parents by excluding, as far as their power extends, poor innocent children from the transcendent privileges annexed to baptism. "Baptism is, to the party baptized, a *sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, and of remission of sins*." (Westminster Confess. cap. xxviii. § 1.) We believe, indeed, as the compilers affirm (§ 5.), that "grace and salvation are not so inseparably annexed to baptism, as that no person can be saved without it." But we know that it is the ordinary means appointed by God, for conferring grace, and for placing men in the way of salvation. Though, therefore, we are far from adopting that cruel creed which consigns all persons unbaptized to damnation; yet we certainly hold with the Westminster Assembly, that, where this sacrament may be had, "*it is a great sin to contemn*

contemn or neglect it." (Ibid.) And it surely becomes the miniſters of the Church of Scotland, entertaining, as they muſt do, theſe ſentiments of the value and efficacy of baptiſm, to reflect on the reſponſibility which they incur by refuſing, under the ſpecious, but tyrannical pretence of a purer diſcipline, to exerciſe what they cannot but conſider as one of the moſt important branches of their office. For, though the blameleſs infants, whom they thus reject, may find grace in the ſight of a merciful God; yet they themſelves may, perhaps, not be able to give the very beſt "account of their ſtewardſhip." Mr. S. however, appears to us to think very meanly of the ſacrament of baptiſm. *He* mentions, evidently in the way of reproach, what *we* conſider as an honourable proof that the people of Scotland have not even yet, loſt ſight of the ſentiments of the UNIVERSAL CHURCH OF CHRIST, on this ſubject. "Nothing," he ſays, "ſubjects a man to greater diſgrace and obloquy among us, than to have his child remain unbaptized. The dominion *of cuſtom* in this matter is ſo deſpotic, that moſt parents would chuſe rather to carry their children a hundred miles to be baptized by a Popiſh prieſt, than to be refuſed baptiſm when they demand it." For our part, we cannot profeſs to be ſorry that the parents of ſuch children find a Popiſh prieſt, within a hundred miles to baptize them. But "the *ſuperſtitious* notions," he ſays, "and other abuſes, attending our celebration of this ſacrament, calls loudly for reformation."—The means adopted by Mr. S. for this deſirable purpoſe were preaching a ſhort courſe of ſermons on baptiſm; reviving the laws of the Church, *particularly that which prohibits private baptiſm*; and, whenever he baptized a child on a *week-day*, whether in the church or elſewhere, giving previous intimation of *ſermon*, and then adminiſtering the ordinance in the preſence of the congregation. He adds, what we take the liberty to doubt, that "by theſe means many have been brought to underſtand better the nature of this ſacrament." (Pp. 24—25.)

But we muſt draw to a concluſion. We ſhall not ſtop to take particular notice of the eminent religious attainments of Mr. S.'s "dear wife," who "had been growing in grace during the *laſt two* [Ang. *two laſt*] years of her life; becauſe the compliment, though ſeemingly intended for the wife, is moſt evidently meant to reflect back on the huſband. The three following anecdotes are, however, ſo characteriſtic, that we cannot omit them.

"The following month, March 1799, I began a courſe of practical ſermons on Regeneration, which I continued to the beginning of July following." [How ſelf-*important* a man is a *Goſpel Miniſter!*] "Theſe were attended with *a more general awakening* than had yet appeared among us.—Seldom a week paſſed in which we did not ſee or hear of one, two, or three perſons, *brought under deep concern* about their ſouls, accompanied with ſtrong convictions of ſin, *and earneſt inquiry after a Saviour.*' The houſe of one of our moſt eſtabliſhed Chriſtians, became the chief reſort of all who wiſhed to ſpend an hour in reading, or converſing about ſpiritual ſubjects. Some who had but newly begun to entertain ſerious thoughts about religion, and who had not yet come ſo far as to ſpeak out their mind, would contrive an errand to this perſon's houſe, and liſten to her talk. She was viſited at other times by thoſe who were drawn only by curioſity, or a diſputatious ſpirit, who wanted to cavil at her words, or *draw her into controverſy.* Such viſitors ſhe did not avoid, and at laſt they ceaſed to trouble her." (Pp. 26—27.)

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The other two anecdotes appear to us, as they will to our readers, ſufficiently to eſtabliſh the fact, (of which, indeed, we have otherwiſe received indubitable evidence,) however Mr. S. may wiſh to conceal it, that this *revival of religion* was attended by all thoſe wild diſorders, and indecent extravagancies, which uſually accompany ſuch exploſions of enthuſiaſm.

"It is obſervable that the *work of converſion* has been begun and carried on among this people, in a quiet manner, without any confuſion, and without thoſe ungovernable agitations of mind or convulſions of the body, or ſhrieking or fainting, which have often accompanied *a general awakening* in other places. *One* young woman was ſo much moved in church, in March 1799, that ſhe wept bitterly, and her friends thought it prudent to convey her out a little before the congregation was diſmiſſed. She was *for five or ſix days unfit for going about her uſual work.* In June following, at the time of our ſacrament, ſhe *felt emotions of joy*, for a few days, to ſuch a degree, as to withdraw her in a great meaſure from ſenſible objects. Spiritual affections were unuſually ſtrong in her, and ſpiritual objects appeared viſible and near; *but her ſentiments were quite correct and ſcriptural.* A few days afterwards, when her emotions had ſubſided, ſhe told me that ſhe was at the time ſenſible that her mind was *somewhat unſettled*, but that ſhe found comfort in recollecting the Apoſtle's words, 'If we are beſide ourſelves, it is to God.' *This was exactly her caſe.* She continues *a* [an] humble, lively Chriſtian, and, except theſe two ſhort intervals, ſhe has regularly performed her ordinary work as a maid-ſervant, to the ſatisfaction of her maſter and miſtreſs, in whoſe ſervice ſhe ſtill remains. *Another* woman, the mother of a family, in April laſt, was ſo much moved in hearing ſermon, that of her own accord ſhe left the church. Excepting theſe two inſtances, I know of none, whoſe emotions, *under the preaching of the word*, diſcovered themſelves in any other manner than by ſilent tears."—(Pp. 28—29.)

The following was the ſtate of the pariſh at the time of Mr. S.'s publication.

"Having lately made an enumeration of thoſe of our congregation, whom, to the beſt of my judgment, I truſt I can reckon *truly enlightened with the ſaving knowledge of Chriſt*, I find their number about ſeventy. The greater part of theſe are under thirty years of age. Several are above forty; ſix or ſeven above fifty; one ſixty-ſix; and one above ſeventy. Of children under twelve or fourteen, there are a good many who ſeem to have *a liking to religion*; but we find it difficult to form a decided opinion of their caſe. Of perſons who have died within theſe twelve months, three we are perſuaded, and we hope two or three others, have ſlept in Jeſus."—(Pp. 29—30.)

We have, we confeſs, ſome curioſity to know the preſent complexion of this hopeful pariſh. *Evangelical* miniſters delight in ſtorms, which form the natural element in which they live. Mr. S. indeed, informs his friend: "We have not yet to lament any great falling off in thoſe who appeared to have *once undergone a ſaving change.*" (P. 33.) But we cannot help thinking, that Mr. S. was too precipitate in forming a judgment of the ſucceſs of the experiment. *The general awakening* was ſubſequent to March 1799; and his pamphlet was publiſhed in 1800. Even at that early period of the buſineſs, however, he thought it neceſſary to expreſs himſelf in this very cautious

and

and doubtful ſtyle: "There may be perſons who were for a time *inquiring, with ſome apparent earneſtneſs,* and afterwards fell back to their former unconcern. *I have reaſon to ſuſpect that there may be ſeveral in this ſituation,* though I have not acceſs to know the exact ſtate of their minds. May the Lord diſcover it to themſelves in time!" (P. 34.) AMEN! ſay we; though perhaps our prayer is not exactly of the ſame import with Mr. Stewart's.—*We* ſhall, therefore, expreſs it more at large. May they ſoon diſcover that they have, by the ignorant and hot-headed zeal of their injudicious miniſter, been driven to the very brink of diſtraction and of madneſs. May they ſoon diſcover the conſummate folly of ſuch extravagant freaks, and diſtinguiſhing properly between faith and frenzy, regain tranquility and peace of mind. "It is a conſummation devoutly to be wiſhed." And as ſuch violent ebullitions ſeldom laſt, we ſhall not be ſurpriſed, but greatly gratified, to learn that both Mr. Stewart and his people have, by this time returned to a ſounder mind.

A Sermon, preached in an Epiſcopal Chapel, Edinburgh, on Thurſday, 20th October 1803, *being the Day of a National Faſt, on account of the War with France.* By James Walker, A. M. late of St. John's College, Cambridge. 8vo. Pp. 46. Cheyne, Edinburgh; Vernor and Hood, London. 1804.

THIS learned preacher begins his diſcourſe, of which the text is 1 Chron. xix. 13, with the following juſt and impreſſive reflections, peculiarly ſuited to the preſent times:

"Before I proceed to call your attention to the connection and import of theſe words, it may not be improper to remark, that I am well aware of the declamation which has of late years been ſo aſſiduouſly circulated, againſt what *is* [are] denominated *political* ſermons; and that I am not ignorant that this declamation has rendered all diſcourſes which come under this claſs, more than ſuſpicious, if not altogether diſguſting, to many good and ſerious people. I am alſo ready to allow, that the miniſter of the goſpel, who becomes, under whatever pretext, the hireling of a party, and who, inſtead of the doctrines and precepts of our moſt holy religion, entertains his hearers with mere party diſcuſſions and political lectures, degrades himſelf, and forgetting the nature and end of his high miſſion, proſtitutes to paltry views of worldly conſideration, an office deſigned to promote, in an eſpecial manner, our eternal welfare. But while the artful declaimers to whom I allude, take it upon them, under a thouſand pretexts, to ſow ſedition through the land, or (where that might be too hazardous, or may have become unpopular) to damp the ſpirit of the nation, by hypocritical reaſonings againſt all wars, whether of defence or of offence, and on the ambition and injuſtice of all governments, it cannot be impertinent in others to teach the people committed to their care, the duty [which] they owe to civil government in general, the reſpect [which] belongs to men in power, and the active obedience [which] they are bound to yield to the orders of legitimate authority. Be aſſured, it is not from any reſpect to truth or to Chriſtianity, that ſuch diſcourſes have ſo generally of late years been held up by certain claſſes of men to public execration; for theſe duties are ſtrictly and literally Chriſtian duties; and the faithful miniſter of Chriſt is as much bound to enforce them (eſpecially in times like the preſent, when the gainſayers are, or very lately have been, ſo numerous and ſo active) as he is to enforce the general duties of the moral law, and the poſitive inſtitutions of the goſpel."

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Than theſe obſervations nothing can be more firmly founded in truth; and, accordingly, it has often been remarked that ſeditious men cenſure political ſermons only when ſuch ſermons are intended to counteract the pernicious principles which they wiſh to diſſeminate. In ſuch a caſe the cry is inſtantly raiſed, that the clergy relinquiſh their proper province when they preſume to meddle with civil affairs. But ſhould any degenerate miniſter of the goſpel inculcate on his hearers, anarchy and rebellion, he is then extolled as a faithful paſtor, engaged in the due execution of his office; as the patron of liberty and the friend of human kind. Indeed it cannot be concealed that the pulpit has, at all times, been one of the moſt ſucceſsful engines employed, by the enemies of eſtabliſhed governments, for carrying on their plans; and that thoſe who are accuſtomed to clamour moſt loudly againſt the diſcuſſion of political ſubjects in ſermons, when the diſcuſſion tends to recommend regularity and ſubordination, yet conſtantly have recourſe to it themſelves, when they wiſh to rouſe the demon of revolt. This nation has felt, by fatal experience, the powerful effects which are naturally produced by the treaſonable harangues of popular preachers. Every Briton, who has read the hiſtory of his country, knows how much of the confuſion, the miſery, and the crimes of the ſeventeenth century in England, and of the preceding century in Scotland, was owing to the pulpit-eloquence (however diſguſting, ſenſeleſs, and wild) of miſcreants who uſurped the title and functions of miniſters of the goſpel of peace. But to come directly to our own times. No ſooner had the execrable French revolution reared its head with ſufficient ſtrength to become an object of deteſtation to ſome, and a ſubject of triumph to others, than the great majority of the diſſenting meeting-houſes, all over England, reſounded with the philoſophical cant of the rankeſt republicaniſm; and ſuch diſcourſes were celebrated, by every Jacobin in the kingdom, as the glorious effuſions of the moſt genuine patriotiſm. Even previouſly to that period, particularly on the centenary anniverſary of our own revolution, which the proteſtant diſſenters thought proper to obſerve with unuſual ſolemnity, the ſermons publiſhed by them were very numerous: and it will not be alleged that theſe ſermons, in general, were favourable even to our own mild and limited conſtitution. Their authors were at great pains to inſtruct us in the nature, grounds, and neceſſity of *reſiſtance*; to define in what particular caſes it becomes not only lawful, but an imperious duty; to convince us that the people, that is, *the mob*, are the only legitimate fountain of power; and that, to uſe Dr. Price's own expreſſion, it belongs to them to "judge their kings, and caſhier them for miſconduct." To this benevolent preacher the captivity of the virtuous Monarch of France was the cauſe of extraordinary ſatisfaction and joy. Nay, alluding to this moſt melancholy event, and to his own advanced age, he could impiouſly—we will not alter the word—he could *impiouſly*, we ſay, on ſuch an occaſion, apply to himſelf the words of Holy Simeon: "*Lord, now lettest thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.*" From that time, till the preachers were ſomewhat reſtrained, by conſiderations of prudence, the preſs continued to groan with the ſermons of theſe pretended patriotic divines, in which were inculcated the wildeſt doctrines of the Jacobin politicians of France. The *inprescriptible rights of man*; the *folly and miſchief of titles of nobility*; the faſcinating phantoms of *liberty and equality*; the *inexpedience*, and even *unlawfulneſs of an eſtabliſhed church*; the *neceſſary imperfections of monarchical government*; and the *infallible excellence of one wholly repreſentative*; theſe were the ſtanding

ſtanding conſtituent ingredients in almoſt every ſermon which then flowed from the pen of a diſſenting teacher. In ſhort, we are not afraid to affirm that, at that time, their meetings were, generally ſpeaking, little better than nurſeries and hot-beds of ſedition.

The loyal clergy, therefore, of the united church will, we truſt and believe, continue, as they have done, to do their duty. They will continue to enforce, on all proper occaſions, the evangelical precepts of obedience to lawful government, unawed and unmoved by the democratical howl againſt *political ſermons;* for by no well-meaning and thinking man will this important ſubject be ever viewed in any other light than that in which the reverend preacher has here placed it. The extract which we are now going to ſubjoin is alſo deſerving of the moſt ſerious conſideration.

"It is a lamentable fact, yet it is nevertheleſs a fact of daily experience, that every thing human is liable to error, and that vice often aſſumes the ſemblance of virtue; and our trial as free moral agents, principally conſiſts in diſtinguiſhing between truth and error, and in diſtinguiſhing ſo as to avoid the very appearance of evil. Even that which in itſelf is uſeful, becomes often, in a certain degree of extenſion, injurious; and that which is begun in virtue, may not unfrequently end in vice. This is the fate of our fallen and corrupted nature; and our attention muſt therefore ever be awake, if we ſeriouſly wiſh to avoid the errors to which we are ſo liable. For example,

"The reformation of religion freed us from a burden too heavy for us to bear, and has produced incalculable advantages to the human race. But it cannot be denied at the ſame time, that it has introduced much evil. For the principles which were juſtly made uſe of in oppoſing the errors and uſurpations of the Church of Rome, have often been extended ſo far as to ſap the foundations of all eccleſiaſtical authority, of all Chriſtian unity, and to erect every individual, however weak or wicked, or ignorant, into a competent judge of what he ought to believe and to practiſe—thus diſtracting the Church of Chriſt with endleſs diviſions, and thus giving vigour, under the ſpecious pretext of toleration, to every ſpecies of hereſy, down even to the comfortleſs ſyſtem of the Deiſt, and to the ſtill more deſtructive tenets of the Atheiſt."

"The principles of civil liberty, which began to dawn about the ſame period, and which have been long and happily eſtabliſhed in this empire, have alſo been productive of incalculable benefit to mankind. But they, too, have been often carried ſo far by ſome miſguided or wicked men, as to deſtroy ſome of the faireſt virtues of the human character—to annihilate the happineſs of whole communities, and to threaten ſociety, in ſome inſtances, with total diſſolution. The wiſdom which is derived from experience, and the leſſons which *that* [better *it*, and ſtill better *ſhe*] has taught us to be alone practicable among men, have been artfully removed out of view, and, in their ſtead, many high-ſounding, but unmeaning words, and impoſſible ſyſtems, have been invented, which, under fair pretences, have beguiled many unſtable ſouls, and have induced them, in queſt of a ſhadow, to quit that virtue, and tranquility, and happineſs, which our divine religion and excellent laws had placed within their reach, and earneſtly recommended to their attention. Men have chiefly erred, both in religion and politics (which are more intimately connected than our ſophiſts are willing to allow) by attempting to embrace views and ſyſtems too general and complicated for the human intellect. The God of nature, on the other hand

hand (He who made the human heart, and who alone knows for what we are fitted) has been pleaſed to place us within a narrower circle, and from partial duties and combinations to derive general good. He has placed us, as it were, in leading-ſtrings, and has ſo conſtituted nature, and man, and ſociety, that if we each faithfully perform the ſeveral duties which our narrow circle demands and admits of, we are in fact performing all that the moſt exalted patriotiſm, and the moſt generous philanthropy can re-require. But if we neglect theſe, in ſearch of higher and more extenſive, and apparently, more diſintereſted combinations, we loſe ourſelves in an inextricable chaos of ſophiſtry, vice, and folly." (Pp. 9—13.)

Mr. W. reprobates the idea, that the maintenance of national dignity and honour is not a juſt cauſe of war. Our modern philanthropiſts would, doubtleſs, contend that the conduct of David, as deſcribed in the chapter whence the text is taken, was altogether unjuſtifiable. But "David and his ſubjects," he obſerves, "not having been taught in the ſchool of modern philoſophy, were not guided by it;" (P. 14.) and it appears that their injurious neighbours expected chaſtiſement; for they prepared to defend themſelves. Mr. W. maintains that the conteſt in which we are at preſent engaged was forced upon us, by indignities and inſults as flagrant and intolerable as were ever offered to any nation. The fact is undeniable; and, therefore, the war into which we have been driven is neceſſary and juſt. Mr. W. pretends not "to call in queſtion, or lightly to eſteem, the calamities of war." (P. 17.) But he rightly inſiſts that we are not, as ſome men ſophiſtically and hypocritally affirm, prohibited, by Chriſtianity, from bearing arms at our Sovereign's command. The firſt Chriſtians fought in the armies of Pagan Rome; and they were not men to be bribed or threatened into what was contrary to the precepts or to the ſpirit of their religion. Though, therefore, if all men were really Chriſtians, war would ceaſe; and though their reſponſibility is dreadful who involve mankind in unneceſſary war; yet, certainly, in ſuch a caſe as ours, where the very exiſtence of a nation would otherwiſe be ſacrificed to glut the intemperate pride and paſſion of a bloody tyrannical deſpot, the moſt vigorous ſelf-defence is authorized equally by the law of nature and the law of God.

With regard to the conſequences which muſt inevitably reſult, ſhould the profligate upſtart Emperor and his hordes ſucceed in carrying their menaces into effect, the warning voice of this learned and eloquent preacher is entitled to more than common attention; for "he ſpeaks and reaſons from what he has himſelf ſeen and known." (Pref. p. vii.) In the courſe of a pretty long reſidence, and during ſome excurſions on the continent of Europe, he was an eye-witneſs to the blaſting influence of the boaſted friendſhip and fraternity which were to render the nations for ever free and happy. On this tranſcendantly important ſubject we feel it impoſſible to refrain from copying ſome of his moſt affecting obſervations, though we are in danger of greatly exceeding the limits to which, in our account of ſingle ſermons, we are generally confined.

"If," he ſays, "I feel on this awful ſubject ſtill more acutely than you do, and if I am tempted by thoſe feelings to expreſs myſelf in ſtronger terms than you are generally accuſtomed to, it is becauſe I have ſeen thoſe diſaſters realized, of which you have only heard the reports, and from which it is my duty to warn and beſeech you, by timely exertion, to ſave yourſelves. I have in perſon traced the bloody footſteps of our barbarous enemy, through almoſt every corner of deſolated Europe; and it is indeed beyond

beyond the power of language to give you an adequate idea of the atrocities [which] they have committed, and the miſeries [which] they have entailed on ſo large a portion of the human race. What renders it, if poſſible, ſtill more afflicting, is, that it is not by force of arms that they have chiefly ſucceeded. I have uniformly found that the various nations [whom] they have over-run have been rendered acceſſary to their own ruin and degradation. They have been firſt ſeduced from their allegiance by the artful ſophiſtry of a pretended philoſophy, and of an affected humanity; and being thus put off their guard, diſarmed, and divided, they have become an eaſy prey to their brutal invaders. The poor have been told that the conteſt concerned only their governors; that they had no intereſt in the defence of their country, and nothing to dread from a change of maſters. This odious, this mean, this ſelfiſh doctrine, would have been rejected with indignation in every quarter of the globe but twenty years ago. Yet, though its artful diſſemination has laid Europe proſtrate at the foot of tyranny, and though many bitter and unavailing tears have been ſhed, and are daily ſhedding, by thoſe whom it has ſeduced and ruined, ſome men have ſtill the effrontery, under various forms and pretexts, to ſupport and circulate it." (Pp. 26, 27.)

Let the poor, however, of this happy country, where more ample proviſion is made for their enjoyments than in any other country on the face of the globe, be perſuaded to liſten to this their real friend, who, from perſonal obſervation, informs them to what they have to look forward on the event of our land's being over-run by Buonaparté and his banditti. The following picture is not, we think, of ſo captivating a nature as that they ſhould feel any ſtrong anxiety to ſee it, in their own caſe, punctually realized.

"In one place, where formerly the hoſpitals and houſes of charity and of retreat for the poor were more numerous than the pariſh churches, I have ſeen the wretched inhabitants contending with dogs for the offal thrown out upon the dunghill; and I have ſeen them eating with keenneſs thoſe wretched morſels, at the ſight of which the meaneſt man in our iſland would turn with diſguſt. Amidſt all this accumulation of wretchedneſs, I have alſo ſeen thoſe cruel enemies, whom they had been taught not to reſiſt, and to conſider as peculiarly their friends, living in inſolent eaſe and arrogant luxury; to ſupply which they ſubjected every thing to plunder, and deſtroyed every reſource to which the poor were accuſtomed to apply; while, by their cruel and continued robberies, they had added to the ordinary liſt many who had been able to ſupply themſelves, and many alſo who had been able to contribute to the wants of others. Yet," adds the benevolent and patriotic preacher, "this miſerable experience, which has been uniformly and rapidly increaſing, had no effect on any one nation on the continent of Europe, till in its turn it became involved in equal ruin. Even now, we are artfully taught to doubt the truth of the reports [which] we hear; and we dare not aſſert, that all even amongſt ourſelves are yet fully convinced and warned of their danger, by that immenſe accumulation of evidence which Providence certainly in its mercy has afforded to us." (Pp. 28, 29.)

We could eaſily quote, from this excellent diſcourſe, many other paſſages which, to our ſerious and public-ſpirited readers, would be highly gratifying. But our limits forbid all farther quotation; and we hope that the whole diſcourſe itſelf will be generally read. The author's manner is every where perſuaſive and earneſt. The important conſiderations which, in the

the preſent peculiar ſituation of things, imperiouſly preſcribe the moſt active exertions, and the moſt harmonious unanimity, are diſplayed with great force and effect. But the preacher has too juſt a ſenſe of the natural connection between public proſperity and public virtue; too lively an impreſſion of the ſuperintending providence of him "who ruleth all things in heaven and earth," to encourage us to hope for the bleſſing of God on our moſt ſtrenuous endeavours, unleſs we be careful to obey his laws. Theſe he affectionately adviſes us to make the meaſure of our conduct; in which caſe alone can we be warranted to addreſs each other in the words of the text: "Be of good courage; and let us behave ourſelves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in his ſight."

The author, in his preface, informs us, that though he wrote and preached this diſcourſe "with the ſincere intention of doing ſome little good," yet "it was never intended for publication." But a family of diſtinction in the country repeatedly deſired to ſee it printed, and to have it in their power to circulate a part of the impreſſion at their own expence. "It is in compliance," he ſays, "with this deſire alone that it is now given to the public." Four months, it appears, intervened between the time of its being preached and being publiſhed. We cannot help wiſhing that, during this interval, or before he had determined to commit it to the preſs, the ingenious author had taken ſomewhat greater pains to reviſe, correct, and poliſh the ſtyle. We conceive that no man can be more ſenſible than himſelf that what paſſes very well in the pulpit may not be altogether fitted for the cloſet. The truth is, that the language of this diſcourſe is, in various places, far from being accurate. We ſhall ſimply quote a ſentence from the preface, which Mr. W. will perceive, on our pointing it out, to be very clumſily, if grammatically, conſtructed. Having mentioned that a gentleman, who had expreſſed an intention of defraying the expence of printing the ſermon, left town without giving any particular directions, Mr. W. thus adds: "The author, in the mean time—*who* had often had occaſion to remark, how uſeleſs, in ſpite of the partiality of friends, ſuch publications are, unleſs recommended by a great name, or circulated by ſome other influence than he poſſeſſed; *and as he* had no ambition to appear before the public in any way, nor any wiſh to expoſe himſelf unneceſſarily to a certain loſs, and, at the ſame time, to the idle and petulant ſneer of anonymous criticiſm,—was better pleaſed to let the matter reſt,"

We have ſome reaſon to believe that Mr. W. is the author of the intereſting article which is printed at p. 433 of our xvth volume, and intituled "A few more Facts and Obſervations, addreſſed to the People of Great Britain, by a Britiſh Traveller."

A Sermon preached in the Pariſh Church of St. Nicholas, in Deptford, on Monday the 6th of June, 1803, *before the Right Honourable Corporation of Trinity Brethren.* By the Rev. Gerrard Andrews, A. M. Rector of St. James's, Weſtminſter, and of Mickleham, in Surry, 4to. Pr. 20. Hatchard. 1804.

ALL the Diſcourſes of this admirable divine, which it has been our good fortune either to hear or to read, are marked by a characteriſtic ſimplicity and energy, which ſpeak moſt friendly to the feelings, while they convince the underſtanding. His *manner*, too, perfectly corre-

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ſponding with his *matter*, he never fails to juſtify the conceptions which we have formed of the pure preaching of the primitive ages of Chriſtianity.

The ſermon before us, from the 6th verſe of the 17th chapter of the Firſt Epiſtle of St. Paul to Timothy, is ſtrongly diſtinguiſhed by theſe prominent features. The preacher purſues, as uſual, a ſtraight-forward courſe, never turning to the right or to the left, nor for a moment, leaving ſight of his conſtant object, to enforce the doctrine of his Divine Maſter, and the duties which it inculcates. In the following paſſage may be deſcried the ground of his faith and the rule of his conduct.

"As faithful followers of our crucified Redeemer, let not danger terrify, reproach diſcourage, or ridicule make us aſhamed. We may poſſibly be informed by the admirers of this world's wiſdom, that religion is a matter of ſmall concern, and uſeful only in a political view, to keep mankind in order; at leaſt we ſhall be told by them, that we are free to worſhip God in our own way. Let us not be deceived; for we muſt pray to him *only* in the name of the Lord Jeſus, we muſt worſhip him *only* in ſincerity and truth. We ſhall be reproached, perhaps, for want of liberality of ſentiment, or treated as ſuperſtitious, when we approach the oracles of God with humility, and look up with reverence to that wiſdom which we cannot comprehend: What then? we muſt remember that the deep things of God knoweth no man; that thoſe only "who are meek he will guide in judgment, and ſuch as are gentle to them only he will teach his way." We may be laughed at by many who call themſelves good moral men, for our belief in revealed religion; they will tell us, that reaſon and nature are a ſufficient guide to man: how they guide him we may learn from a neighbouring people; let the idolizer of human reaſon look but on their miſeries; let him view them in the midſt of their boaſting, rejecting their Redeemer, and renouncing their hopes of immortality; let him behold them *now* the abject ſlaves of wicked rulers, and ſunk in a degrading ſenſuality beneath even the beaſts that periſh, and then let him look up to Jeſus the author and finiſher of our faith, and confeſs with endleſs gratitude, "that there is no other name under heaven given unto men whereby we can be ſaved." Having freely received the light of the goſpel, being made abundantly partakers of its comforts, let us endeavour by every means in our power, to ſpread its light on all around us, and illuminate the footſteps of our fellow creatures by its friendly beam."

Happy the flock that has ſuch a paſtor! if any of them ſtray from the fold, it will not be for the want of *his* vigilance and care, whoſe province it is to keep them together.

A Sermon preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral of St. Paul, on Thurſday, May 6, 1802. By George Law, A. M. Prebendary of Carliſle. 4to. Pp. 22. 1s. Rivingtons.

THIS ſermon, which, from its merit, ſhould have claimed a precedency over many which we have noticed ſince its publication, has been miſlaid with that of Mr. Andrew's, reviewed in the preceding article, and ſeveral others. It is, indeed, a diſcourſe well worthy of the enlightened congregation before which, and of the excellent inſtitution for which, it was preached. The remarks on the ſuperiority of the Chriſtians over the Pagan writings, particularly in the promotion of benevolence and charity; and

on the influence of our eſtabliſhed religion, and of the reſidence of our clergy, upon the manners, and principles, and conduct of the people, are truly excellent. We have but one exception to take to any part of the Sermon. Mr. Law has aſſerted that thoſe who encourage ſlavery deſert "the principles of morality and religion." But he has not endeavoured to demonſtrate the juſtice of the aſſertion; which muſt be conſidered as neceſſary, when we know that this poſition has been ably combated by many moral and religious men. The language of the Sermon is eloquent and impreſſive, and the doctrine and the ſentiments, excepting only in the inſtance juſt noticed, are unexceptionable.

A Sermon preached in Lambeth Chapel, on Sunday, the 27th of March, 1803, *at the Conſecration of the Honourable and Right Reverend George Pelham, D. D. Lord Biſhop of Briſtol.* By the Rev. John Garnett, M. A. Chaplain in Ordinary to his Majeſty, and Prebendary of Wincheſter. Publiſhed *by Command of the Archbiſhop.* 4to. Pp. 20. Robſon.

WE have here much good doctrine, and many important truths, without any of that courtly language which might be ſuppoſed, by ſome, to be choſen as the vehicle of a conſecration ſermon. The following paſſage is a fair ſpecimen of the author's ſtyle and powers of reaſoning.

"The duties [which] we owe to *God* and our *country* are moſt intimately connected. Without morals no government can exiſt; nor any effectual ſyſtem of morality, without religion. Should any one for a moment doubt whether what tends to weaken our belief in revealed religion, does not, at the ſame time, relax the validity of moral obligation, let him aſk himſelf *this* queſtion: "What conſideration of *human* prudence can reſtrain me from the commiſſion of a crime, the advantages of which are great and certain, and the detection perhaps impoſſible?" Does he doubt whether ſcepticiſm be unfavourable to thoſe virtues which alleviate the calamities of human life, and draw the bonds of ſociety cloſer by the reciprocation of benevolent actions. Let him for a moment conſider MAN, as we are taught by revelation to regard him; as a being *immortal, accountable for his actions, and capable of eternal happineſs*; and compare him with MAN as repreſented by ſcepticiſm, *limited in his duration, a machine wound up to perform its functions for a few years upon earth, and* THEN *to ſink into a grave for ever.* The very beetle that he treads upon bears a much higher ratio to the ſceptic who deſtroys *it*, than MAN, in this latter point of view, does to MAN as preſented to the contemplation of a CHRISTIAN. What is the neceſſary conſequence? The ſceptic's views, objects, motives, thoughts, ſhrink with him into a proportional diminuteneſs; he conſiders his fellow creatures without importance in their exiſtence, and tramples upon them as inſects. He becomes *ſuſpicious, cruel, and ferocious.*

An earneſt Exhortation to a frequent reception of the Holy Sacrament of the Lord's Supper, particularly addreſſed to young Perſons. By a Layman. Second Edition, 12mo. Pr. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1804.

MOST happy we are to find that the favourable opinion which we expreſſed of the firſt edition of this excellent and moſt uſeful little tract, has been fully confirmed by its very rapid and extenſive circulation. Three thouſand copies, we learn from the advertiſement, have been ſold in the

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ſhort ſpace of nine months. Thus has this truly pious layman, this worthy labourer in the vineyard of Chriſt, the ſupreme ſatisfaction of knowing that he has been the means of doing infinite good to a large portion of his fellow creatures. Long, very long, may he live to reap the fruits of his piety, to be a comfort to his family, and an example to his friends.

The extract from a ſermon of Mr. Gerard Andrewes, preached at the Magdalen, inſerted at the cloſe of this admirable exhortation, we recommend in an eſpecial manner, at this ſeaſon of the year, to all young men, who are not aſhamed of the faith which they profeſs, and whom vice has not rendered callous to conviction.

POLITICS.

A Letter to the Freeholders of Middlesex, containing an Examination of the Objections made to the Return at the Close of the late Middlesex Election, and Remarks on the political Character and Connexions of Sir Francis Burdett, Bart. By an attentive Observer. 8vo. Pp. 107. 2s. 6d. Hatchard. 1804.

THE appearance of this pamphlet ſupersedes the neceſſity of a continuance of the hiſtorical narrative of the Middleſex Election, which was begun, in our Review, ſome months ago, but was diſcontinued, on account of a domeſtic affliction, which diſqualified the gentleman, by whom it was written, from all farther attention to literary purſuits. It was, however, reſolved to purſue the ſubject, and an article was prepared for the purpoſe by another hand, when the pamphlet before us was announced for publication. To *it*, therefore, we muſt refer our readers for a full proof of our aſſertion, that the laſt Election for Middleſex diſplayed a ſyſtem of fraud, falſhood, and perjury, attaching the higheſt degree of criminality to thoſe who framed it, and to thoſe by whom it was carried into effect, and reflecting indelible diſgrace on all who gave them encouragement or ſupport. The author firſt adverts to the outcry which has been artfully raiſed againſt the ſheriffs, for refuſing to admit on the poll certain votes, which were examined and allowed, after the expiration of the time fixed by law, for the final cloſe of the poll. And, indeed, as great a clamour has been raiſed on this horrible violation of the elective franchiſe, as if Magna Charta had been thrown into the fire, the Bill of Rights annihilated, and the Habeas Corpus Act committed to the flames; and with what reaſon we ſhall preſently ſhew. As a preliminary obſervation, by way of general anſwer, to theſe patriotic declaimers, the author remarks;

"The poll continued open fifteen whole days; the firſt day five hours, and the other days ſeven hours each; a time moſt abundantly ample to poll the freeholders reſident in a county, the longeſt diameter of which does not exceed 23 miles. Indeed the ſufficiency of this time for the purpoſe of giving the freeholders of Middleſex a competent opportunity of voting will appear, if it be conſidered that of 5651 perſons, who polled during the election, 1139 polled the firſt day,—that is, in five hours; that of the whole time, conſiſting of 103 hours, not above ten or twelve hours were fully employed; and that, during the remainder, moſt of the poll-clerks, and ſometimes all, were totally unoccupied.

"These circumſtances are ſufficient to prove, that if any real electors

have lost an opportunity of polling, in consequence of their not appearing till the 15th day, their delay in not going sooner is the true cause of their not being counted upon the poll."

Nothing can be more clear or more just than this inference:—the author then proceeds to justify the friends and agents of Mr. Mainwaring, against the charge of having preferred captious, frivolous, or groundless objections to the votes of his opponent; and proves that the circumstances of the preceding election, in which that opponent had been indebted for a colourable majority to *fictitious voters*, that is to perjury, imposed it upon them as an imperative and paramount duty to exercise unusual caution, vigilance, and vigour, in order to prevent a repetition of similar crimes from being attended with similar success.

"As a check to such voters, two officers from each of the police offices were, on the fifth day of the election, stationed at the entrances to the hustings. This precaution was made the subject of many complaints on the part of Sir Francis Burdett; but as the presence of peace-officers could not be the means of impeding any *honest* voter, those very complaints prove, that it was found to operate as an interruption to voters of a different description. Indeed the efficacy of the remedy appeared in a very striking manner on the first day it was tried; when a long train of carriages, engaged for Sir Francis Burdett, and fully freighted, came to Brentford, and approached the hustings; but, instead of stopping there, as was usually the case, they were driven round, without any of their passengers getting out to poll. That this disappointment was produced by the unexpected appearance of the police-officers is the more probable, because Sir Francis Burdett was under a solemn promise, to obtain a decided majority on that day.—Instead, however, of performing that promise, he had the mortification of seeing the ascendancy of his opponent increased that day by one, and the next succeeding day by fifty. His friends, indeed, endeavoured to account for the sudden retreat of so large a party from the field, when their assistance was so much wanted, by giving out that particular reasons induced them to delay voting till some future occasion."

The journeymen shoemakers were particularly serviceable to Sir Francis Burdett, in contributing their laudable efforts to procure for him another *colourable majority*. The author truly remarks, that this trade "contains a larger proportion of disaffected characters than any other in the kingdom," which he imputes to their connexion with Citizen Hardy, the worthy Secretary of the Corresponding Society, to whom Mr. Alderman Coombe, in his capacity of Steward to the Society of the Sons of the Clergy, once bound a clergyman's son apprentice!—But, passe pour çela. From whatever cause it proceeds, the body of journeymen shoemakers certainly contains an infinitely larger proportion of profligate miscreants, and lawless wretches, than any other trade in the metropolis. Among other notable arts, which this *ungentle* craft are in the habit of practising, is that of taking bounties from different regiments, and deserting from them. Hence it seems, though for no very obvious reason, they are denominated *pair-makers*. No wonder Sir F. Burdett is so very angry with police-magistrates and police-officers, for they had not even the common courtesy, which the *literality* of the age so very strongly prescribes, to suffer these, his best friends, to escape their active vigilance, but seized on them with as much agility and as little mercy as a cat displays when she pounces upon an unfortunate mouse.

"The police-officers were also very useful in detecting the pair-makers, many

many of whom had been brought by them, as deserters, before the magistrates. One of the constables belonging to the office at Bow-street, had in two days taken up no fewer than nineteen deserters, of the above description, from Col. Cameron's regiment. This constable being one day within the place before the hustings, allotted to voters, saw a man in black knocking at the door of the hustings, which he required to be opened for the admission of four freeholders to poll; the constable turning about, immediately recognized those freeholders to be pair-makers; and upon his looking them full in the face, rather significantly, they renounced their franchise, and withdrew very expeditiously from the place of polling.

"One of the pair-makers, more hardy than the rest, ventured, when objected to, to undergo an examination before the sheriff. Mr. Mainwaring's counsel, Mr. Courthorpe, in consequence of information which he had received from a sergeant, gave this man a history of his mal-practices, and specified several regiments from which he had deserted. The pretended voter had, however, the effrontery to brave all this, and to insist on his right to poll; a right which the sheriff told him he might exercise if he pleased.—Mr. Courthorpe, however, confident in the authenticity of his information, told him that, notwithstanding such permission, he would not venture to avail himself of it. This prediction was strictly verified; for no sooner was this voter out of the sheriff's box, than instead of going to poll, he took to his heels, and, in a moment, was out of sight."

We have next a detailed account of the measures adopted by the Brentford patriots, for swelling their colourable majority, notwithstanding the malice of these graceless caitiffs of the police, who are incessantly interrupting honest men in the pursuit of their common avocations; and who, being a species of military force, like the ancient *Marèchaussées* of France, ought not, we think, to be allowed to attend at an election. Nay, their attendance there may fairly be considered as a breach of the constitution, which allows not the *satellites of despotism* so to circumscribe the free exercise of the written and unwritten rights of rational and immortal man, (to use a sublime expression of the Baronet's incomparable friend, Dr. Parr *;) and as such

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* Nothing could be more orthodox, more solemn, more edifying, than the figure of Dr. PARR, in a sociable, on the road to Brentford; with *half* his canonicals on, and a flaming ribband all bedizened with spangles, in his hat, bearing the triumphant inscription, *Burdett for ever!* The party chuckled at the sight, and swore, that the Canon, the Rector, the Doctor of Divinity were all sunk and merged in the *Patriot*; and they called to their recollection a former scene of glory, exhibited on the same stage, in which another divine was the principal performer, who, with true civic energy, declared that "*he would dye his black coat red with the blood of his enemies!*" At the hustings Dr. Parr paid a debt of gratitude to his patron, and doubtless thought, that *a vote for a living*, was no bad exchange; with the amusements of Brentford too, he solaced himself for a recent mortification which he had experienced in Warwickshire, where his rage for Epistolary Communications had been productive of deliberate assertions followed, oh, Death to Vanity! by hasty retractations, and, worst of all, by pecuniary sacrifices in the way of *hush-money*, to silence the surly voice of the law; surly, indeed, if not to be calmed by *two hundred* golden reasons, which

have lost an opportunity of polling, in consequence of their not appearing till the 15th day, their delay in not going sooner is the true cause of their not being counted upon the poll."

Nothing can be more clear or more just than this inference:—the author then proceeds to justify the friends and agents of Mr. Mainwaring, against the charge of having preferred captious, frivolous, or groundless objections to the votes of his opponent; and proves that the circumstances of the preceding election, in which that opponent had been indebted for a colourable majority to *fictitious voters*, that is to perjury, imposed it upon them as an imperative and paramount duty to exercise unusual caution, vigilance, and vigour, in order to prevent a repetition of similar crimes from being attended with similar success.

"As a check to such voters, two officers from each of the police offices were, on the fifth day of the election, stationed at the entrances to the hustings. This precaution was made the subject of many complaints on the part of Sir Francis Burdett; but as the presence of peace-officers could not be the means of impeding any *honest* voter, those very complaints prove, that it was found to operate as an interruption to voters of a different description. Indeed the efficacy of the remedy appeared in a very striking manner on the first day it was tried; when a long train of carriages, engaged for Sir Francis Burdett, and fully freighted, came to Brentford, and approached the hustings; but, instead of stopping there, as was usually the case, they were driven round, without any of their passengers getting out to poll. That this disappointment was produced by the unexpected appearance of the police-officers is the more probable, because Sir Francis Burdett was under a solemn promise, to obtain a decided majority on that day.—Instead, however, of performing that promise, he had the mortification of seeing the ascendancy of his opponent increased that day by one, and the next succeeding day by fifty. His friends, indeed, endeavoured to account for the sudden retreat of so large a party from the field, when their assistance was so much wanted, by giving out that particular reasons induced them to delay voting till some future occasion."

The journeymen shoemakers were particularly serviceable to Sir Francis Burdett, in contributing their laudable efforts to procure for him another *colourable majority*. The author truly remarks, that this trade "contains a larger proportion of disaffected characters than any other in the kingdom," which he imputes to their connexion with Citizen Hardy, the worthy Secretary of the Corresponding Society, to whom Mr. Alderman Coombe, in his capacity of Steward to the Society of the Sons of the Clergy, once bound a clergyman's son apprentice!—But, passe pour çela. From whatever cause it proceeds, the body of journeymen shoemakers certainly contains an infinitely larger proportion of profligate miscreants, and lawless wretches, than any other trade in the metropolis. Among other notable arts, which this *ungentle* craft are in the habit of practising, is that of taking bounties from different regiments, and deserting from them. Hence it seems, though for no very obvious reason, they are denominated *pair-makers*. No wonder Sir F. Burdett is so very angry with police-magistrates and police officers, for they had not even the common courtesy, which the *literality* of the age so very strongly prescribes, to suffer these, his best friends, to escape their active vigilance, but seized on them with as much agility and as little mercy as a cat displays when she pounces upon an unfortunate mouse.

"The police-officers were also very useful in detecting the pair-makers, many

many of whom had been brought by them, as deserters, before the magistrates. One of the constables belonging to the office at Bow-street, had in wo days taken up no fewer than nineteen deserters, of the above description, from Col. Cameron's regiment. This constable being one day within he place before the hustings, allotted to voters, saw a man in black knocking at the door of the hustings, which he required to be opened for the admission of four freeholders to poll; the constable turning about, immediately recognized those freeholders to be pair-makers; and upon his looking them full in the face, rather significantly, they renounced their franchise, and withdrew very expeditiously from the place of polling.

"One of the pair-makers, more hardy than the rest, ventured, when objected to, to undergo an examination before the sheriff. Mr. Mainwaring's counsel, Mr. Courthorpe, in consequence of information which he had received from a sergeant, gave this man a history of his mal-practices, and specified several regiments from which he had deserted. The pretended voter had, however, the effrontery to brave all this, and to insist on his right to poll; a right which the sheriff told him he might exercise if he pleased.—Mr. Courthorpe, however, confident in the authenticity of his information, told him that, notwithstanding such permission, he would not venture to avail himself of it. This prediction was strictly verified; for no sooner was this voter out of the sheriff's box, than instead of going to poll, he took to his heels, and, in a moment, was out of sight."

We have next a detailed account of the measures adopted by the Brentford patriots, for swelling their colourable majority, notwithstanding the malice of these graceless caitiffs of the police, who are incessantly interrupting honest men in the pursuit of their common avocations; and who, being a species of military force, like the ancient *Marèchaussées* of France, ought not, we think, to be allowed to attend at an election. Nay, their attendance there may fairly be considered as a breach of the constitution, which allows not the *satellites of despotism* so to circumscribe the free exercise of the written and unwritten rights of rational and immortal man, (to use a sublime expression of the Baronet's incomparable friend, Dr. Parr *;) and as such

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such, Sir F. ought to render it a subject of legislative, if not of *judicial*, cognizance.

The

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are much more esteemed in the present age than the golden rules of Pythagoras, in days of yore. But while the *patriots* exulted at the sight, their wicked opponents, miserably perverting the omniscient Doctor's own splendid effusions of piety, prayed to God, "to abate the pride, to assuage the malice, and to confound all the devices, of ALL the parties directly or indirectly leagued in this complicated SCENE OF GUILT AND HORROR! this insult upon the dignity of human nature itself!" *See a Sequel to a printed paper, &c.* p. 73. It is but fair, however, to apprize our readers to *what* events, and to *what* objects, the Doctor applied this cutting censure; particularly as it may be necessary to remind some of Sir Francis Burdett's *new* friends, for, mirabile dictu! the Baronet has acquired some *new* friends, with *what* principles, they are now willing to coalesce, or *co-operate*, to use a more modish expression. For this purpose we shall extract a note from a Political Pamphlet, in which some comments are made on this memorable effusion of Dr. Parr; who "had *most piously* called upon Heaven to defeat the schemes of ALL the powers, and, of course, those of Great Britain, which should presume to defend their territories, their subjects, their property, their constitution, and their religion, against the unprovoked attacks of the French revolutionists. But as it is impossible for any one to do justice, either to the sentiments or the language of Dr. PARR, I shall suffer him to speak for himself. 'If, indeed, the threatened crusade of RUFFIAN DESPOTS should be attempted, it will, in my opinion, be an outrageous infringement upon the laws of nations; it will be A SAVAGE CONSPIRACY against the written and the unwritten rights of mankind; and, therefore, in the sincerity of my soul, I pray the righteous Governor of the Universe, the Creator of men, and the King of kings, I pray HIM to abate the pride, to assuage the malice, and to confound all the devices, of ALL the parties, directly or indirectly leagued in this complicated SCENE OF GUILT AND HORROR!—this insult upon the dignity of human nature itself!'

"This is evidently written *con Amore*;—nor *Barrere*, nor *Tallien*, nor *Brissot*, nor yet the poetaster *Chenier* himself, could have formed a better paragraph on the subject. To imprecate disaster on the arms of Britain, (for a supplication 'to confound her devices,' certainly extends to this,) should her Sovereign presume to engage in a war with France, contrary to the opinion of this omniscient Doctor, was, indeed, a stretch of revolutionary patriotism, which would better have become the philanthropic ambassador 'of human nature,' *Anacharsis Cloots*, than an English clergyman, who once, it is said, aspired to a seat on the Episcopal Bench! After some eulogies on the French and their cause, he thus predicts, 'The people of England, I am sure, then, are too gallant to engage in a war against such a nation, in such circumstances; the parliament of England are too enlightened to approve of a war; the King of England is far too wise, too humane, too magnanimous, to propose a war.'

"The reflections which arise in the mind on the perusal of such passages as these are too numerous to admit of compression into the small compass of a note. One observation only shall I allow myself.—That an

English

The common serjeant, who acted as assessor to the sheriffs, was so disgusted at the flagrant acts of perjury which he had, almost hourly, occasion to witness, that he could not refrain from publicly declaring, that he saw proofs "*of a foul conspiracy to introduce fictitious votes upon the poll:*"

Two remarkable facts, in illustration of this position we have recorded, in the following passage:

"On the second or third day of the election, a number of persons came in a body to poll for Sir Francis Burdett; and on account of their suspicious appearance, as well as of special information which had been received, four of them were objected to, and sent round to the sheriff's box for examination. But, in their way thither, three took occasion to run away; and the fourth, the only one who had the courage to present himself to the sheriff, was no other than Thomas Williams, for the discovery of whom a reward was the next day advertised by Mr. Mainwaring's committee. This man prevaricated grossly before the sheriff, and it was manifest that the account he gave of himself was false; but that officer, unwilling to reject, from mere suspicion, any voter who was ready to swear to his qualification, told him that if he insisted upon it he might vote, but at the same time advised him not to do so, and warned him of the consequences of perjury. This warning had its effect, and the man did not venture to poll. The rest of the party, not chusing to stand the test of an examination before the sheriff, quickly disappeared, and, on a sudden, the poll-booths were cleared of the persons by whom a little before they had been crowded.

"The person before-mentioned, who assumed the name of Thomas Williams, said that he was a plumber by trade, that he lived at No. 27, Red Lion-street, Whitechapel, which house he stated to be his own property. Upon inquiry, it appears, that the name of the occupier of the said house is J. Turner, a carpenter; that the lower part of it is let by the said J. Turner to Israel Lyons, a dealer in clothes; that the house is the property of some other person, and that Thomas Williams is not known to any person in that house or street.

"The other instance which shall be selected for the purpose of shewing that Mr. Mainwaring's friends had good reason for sometimes objecting pretty largely to the voters, on the other side, is still more characteristic of the means which were employed again to obtain "a colourable majority" for Sir Francis Burdett.

English clergyman should select a passage from a prayer appointed to be read in time of war, for the express purpose of imprecating the Divine favour on the arms of his Sovereign, and defeat on those of his enemies, and directly reverse its application, is, I conceive, a fact, without a precedent, as without an excuse. The stress laid upon the word ALL, which is printed in small capitals, would, of itself, suffice to demonstrate the writer's intention of including Great Britain in his general anathema. And he cannot but be sensible, that, if the paragraph had been written some months later, (and the *intention* is indisputably the same,) it would have involved him in something like the guilt of treason, not, indeed, 'against the majesty of God's own image, rational and immortal man,' but against that Sovereign, to whom he owes *exclusive* allegiance, and against those laws to which he owes implicit obedience." No doubt, however, these very sentiments recommended the Doctor to the patronage and protection of the Baronet!!!

"On the last day of the election, and late in that day, a number of persons were collected at Brentford, to poll for Sir Francis Burdett. These persons were observed to be put into hackney-coaches at a house which was frequented by Sir Francis Burdett and his friends, and which is not a hundred yards from the hustings. The coaches, so freighted, instead of proceeding directly to the hustings, which would have appeared suspicious, shaped their course by a back way into the Hammersmith road. By this manœuvre, they had the appearance of coming from London with Freeholders, and not, as was really the case, from a neighbouring house of rendezvous, with persons picked out of a Brentford mob, to help a desperate cause, at the last *pinch*. In the mean time, however, Mr. Mainwaring's agents on the hustings, were apprized of the stratagem, and the coaches, upon their arrival, were pointed out to them. Not to have objected in such a case would have denoted rather that folly, which is unfit to be intrusted with any cause, than that conscientiousness, which would not do any thing unworthy of a good one; and the persons thus objected to, furnish a part of those tendered and reserved votes, the *outrageous violation of whose rights* has been the subject of so much clamour!"

Many other striking facts are adduced to prove that Sir Francis Burdett had no reason to complain of captious objections to the votes of his friends, or of the conduct of the sheriffs; it is necessary to observe, that, during the whole election, only 537 of his voters were objected to, and that so far were the objections from being frivolous, that, after examination, they were all rejected but 164, who actually polled, though it be contended, that even many of these, so received, are fictitious votes.

"It is capable of proof, that of those which, on examination, were allowed, the greater part are fictitious votes, fabricated for the occasion; nay, even at the time this appeared to be the case, with regard to many which were received, because the voters had so much nerve, or rather so *callous* a conscience as to persist, in spite of evidence, which would have satisfied a jury of the fraud, in asserting their claim to vote. In such cases the agents for Sir Francis Burdett endeavoured to intimidate the sheriffs by threats, if the claim was not allowed. As an instance of the above kind, may be mentioned a vote which is entered on the poll-books, in the name of Thomas Williams, of No. 32, Old-street, and for a freehold at the back of Ironmonger-row, in the Finsbury division. The inspector objected to this vote, declaring that all the property in the above Row, belonged to the Ironmongers company. The voter persevered in his claim, and was permitted to poll. The information, however, given by the inspector, was perfectly correct, respecting the property claimed by the voter as his freehold; and it appears that the latter did not reside in the house which he swore to be his residence, and which was occupied by a publican of the name of Davies, who knows no such person as Thomas Williams. Others, although, on being objected to, they either abandoned, for a time, their pretensions, or were rejected, yet afterwards they found means to vote. And Sir Francis Burdett's agents were repeatedly detected in endeavouring to pass votes, even after they had been rejected."

This part of the discussion is closed by some remarks on the different grounds on which the objections to the votes of the rival candidates were urged.

"Before

"Before this part of the diſcuſſion is cloſed, it is material to notice one circumſtance, which diſplays, in a very ſtrong point of view, the eſſential and characteriſtic difference of the means reſorted to by the different candidates—the one depending ſolely upon the voice of the real freeholders of the county—the other, as if conſcious that ſuch a dependence would afford him no chance of ſucceſs, endeavouring, by every poſſible artifice, as at the former election, to ſwell his numbers on the poll-books, by the aid of fictitious votes. The circumſtance I mean is, that during the whole election not one of Mr. Mainwaring's voters who were objected to, was charged with being an impoſtor; many were rejected on the grounds of ſome defect of title, but not one was even charged with appearing in a falſe character, with aſſuming a name which did not belong to him, with attempting to poll more than once, or with perſonating an abſent freeholder. But it is notorious that impoſture was the principal cauſe of challenge to the voters for Sir Francis Burdett, who were charged with *fraudulently* aſſuming the character of freeholders. If ſuch a charge had been without foundation, it would have redounded to the ſhame and confuſion of thoſe who advanced it. But no one can doubt the validity of this charge, who conſiders how large a proportion of thoſe, who were brought to Brentford to poll for Sir Francis, did not venture even to preſent themſelves at the polling-booths; how many, on being objected to, never dared to go round to the ſheriffs for examination; how many of thoſe who had the courage to be examined, were rejected in conſequence of their own prevarication, or on the cleareſt proof of their being impoſtors; how many of thoſe, who, on examination, were allowed to poll, were nevertheleſs fictitious voters; and how many of thoſe who ſucceeded in their attempt to poll, without being objected to, had no other title to the character of freeholder, than what they derived from perjury—a deſcription which conſtitutes a very large proportion of the voters for Sir Francis Burdett."

The author then enters into a full diſcuſſion of the conduct of the ſheriffs in reſpect of the return, which he proves, beyond the poſſibility of doubt, to have been highly praiſe-worthy, and moſt impartial, or, if there were any bias or partiality in it, it was in favour of Sir Francis Burdett. The arguments on this head carry irreſiſtible weight with them, and prove, to demonſtration, that Sir Francis has not the ſmalleſt ground for complaint. Indeed, it is perfectly clear, that the clamour raiſed about violated franchiſes, by the very men, who alone have violated thoſe franchiſes, is nothing more than a part of the ſyſtem for exciting by any means, popular diſcontent. It is a fact too, that Sir Francis polled every legal vote which he could poſſibly bring to the huſtings, and the aſſeſſor did not loſe one moment, till the clock ſtruck three, in examining the validity of every objected vote; and even as the clock ſtruck, the ſmooth oily-tongued Mr. Burchell, the late treaſurer of the county, ſtood forward to give his vote in his favour. It has been truly ſaid of this man, that, "as he was the laſt man who polled for Sir Francis, ſo he was the laſt who ought to have polled for him." But, pares cum paribus; this empty coxcomb has been in the habit of giving advice to Miniſters for ſome years paſt, and as Miniſters have been ſo ſtupid as not to diſcover either the wit, the wiſdom, or the utility of his notable plans, he has the ſame right to be angry and *patriotic* as every blockhead has, whoſe ſervices have

not

not been rewarded according to his own eſtimate of their merits and importance.

As to the interpretation of the Act, which fixes the hour and the moment for the *final close* of the poll, we really thought there could not be two opinions reſpecting it:—But, as a difference of opinion has been found to ſubſiſt, and as our deciſion would have no weight with thoſe who diſſent from our interpretation, we ſhall quote the ſentiments of one, who cannot poſſibly be ſuſpected of partiality towards Mr. Mainwaring; we allude to Mr. Plumer, the leading counſel for Sir Francis Burdett, a gentleman who has found himſelf in ſome very curious, and, we ſhould ſuppoſe, not very comfortable, ſituations of late years; but the *licentia forensica* has the magic power of levelling all diſtinctions, of ſmoothing all difficulties, of removing all obſtructions, and even of reconciling all contradictions. It deſtroys all freedom of will and of action; it gives to conſiſtency and to honour a different characteriſtic and complexion; and ſupplies a golden ſalve for every wound, which the ſcruples of a delicate and a conſcientious mind can inflict. Mr. Plumer was employed as counſel on a petition to the Houſe of Commons, for declaring an election for the county of Caermarthen void, on the ground, that at the cloſe of the poll, a great number of reſerved caſes remained undecided, and, of courſe, as many perſons were deprived of their elective franchiſe. If there be any difference in the two caſes, in point of the legal operation of the Act, we ſhall be obliged to any of our legal readers to point it out. Mr. Plumer thus combated the objection to the validity of *that* return.

"By the act which paſſed limiting the duration of the poll, it is not competent to any officer to continue the poll beyond the time which is ſpecified by the act; if he tranſgreſſes he is criminal; he is liable to very ſevere puniſhment, if *he takes a vote one moment after the clock has struck three.* The hour and the moment are fixed by law. The act has given fifteen days for the largeſt county in the kingdom, within which time all who chuſe may come up to vote: it may ſo happen, that, uſing the time with as much induſtry on both ſides as could be, it may not be ſufficient, but ſtill the law ſays, the evil of continuing it beyond that time is greater than the evil of a number of perſons not exerciſing their franchiſe, and you muſt loſe all opportunity afterwards if you have not found an opportunity of polling within the fifteen days allowed by the law. The ſheriff is bound at the end of that time to ſum up the number on the poll, and to make the return according as the majority may be; he makes the return upon his oath; and I ſubmit the queſtion now is, whether you are to repeal the law, for you are required to ſay the election ſhall be void, provided there are any voters not polled, whoſe caſes remain undecided, I ſay that the only effect of that is, that an elector having tendered his vote in due time, whoſe caſe has not been decided, muſt have it decided before a Committee of the Houſe of Commons, if it be brought before them, and your deciſions will place on the poll all thoſe who in due time tendered themſelves, and who upon enquiry *ſhall appear to have been freeholders; not men brought oſtentatiously to make a ſhew, as was the caſe with many perſons who were brought merely to ſwell the number on the laſt day. Look at the laſt day, and ſee what a ſet of faggots they are, and what a large proportion which now appear to have been trumped up merely for the occaſion, without the leaſt ſhadow of right.*

"Mr.

"Mr. Plumer proceeded:—

"The aſſeſſor beſtowed his whole time in doing what he could to decide the caſes, but ſtill it is ſaid there were caſes left undecided. Now ſuppoſing the caſe ſhould ultimately turn out to be that, after the aſſeſſor had uſed all the diligence that a man could, who was employed to make himſelf acquainted with the caſes, and to decide them, and it ſhould appear there were caſes waiting to be decided, if there had been time to decide them, and he had not been ſtopped by the arrival of the hour in which the poll muſt be cloſed, and the numbers ſummed up and declared, as they ſtand; the reſult is not to avoid the election; the law impoſes a duty on the committee to do that which there was not time enough to do below, to inveſtigate and decide the caſes which were left. If the conſequence was, that it was to avoid the election, inſtead of ſhortening elections, and preventing conteſt and expenſe, the conteſt and expenſe would be increaſed. The act having provided that the poll ſhall not go beyond fifteen days, a number of votes would be regularly brought on the laſt day, *which the party bringing them knows will be objected to.* Did you ever hear ſuch doctrine as this? *Time is given by law, which the law says is a reaſonable time, within which the parties are to bring up their votes. Why do they not come forward in due time?*"

Theſe arguments are, in our minds, deciſive of the queſtion. But as the elective franchiſe is an object of ſuch ſerious importance to every real friend of the conſtitution of the country, as to make him regard with jealouſy and concern even ſuch forfeiture of it as reſults from the neglect of the party himſelf, it is ſatisfactory to know that *not one of the ten votes* examined by the ſheriff after three o'clock on the laſt day, and allowed by him as valid in favour of Sir Francis, *was a good or legal vote*; every one of them, if admitted upon the poll, muſt have been rejected on the petition. Their names and places of abode are here ſtated, with every other particular, and the illegality of all their votes clearly demonſtrated; ſo that the ultimate reſult of this extra-judicial, illegal, and ex poſt facto deciſion, muſt have been to increaſe the majority of Mr. Mainwaring; and hence it follows, too, that not a ſingle freeholder was deprived of his elective franchiſe.

The ſcandalous and malignant libels on the magiſtracy, uttered by Sir Francis Burdett, at the former election, are here noticed with becoming cenſure, and their falſehood, and miſchievous tendency, forcibly expoſed. As, however, ſome of the Baronet's new friends diſplay an anxiety to conſign them to oblivion, it may not be uſeleſs to lay a part of them before our readers.

"The tribunals of the inquiſition, or the priſons of revolutionary France, could ſcarcely furniſh tales of greater horror than thoſe which have been related of the above priſon, to which, for purpoſes too obvious to require explanation, was given the appellation of "the BASTILE." So flagitious, indeed, were the proceedings in the Engliſh Baſtile repreſented to be, that Sir Francis Burdett, waving all other merits, made it his principal recommendation that he had denounced, and would endeavour to puniſh, the perpetrators of the atrocities which had been there committed, and in which his competitor was charged with being a principal party. He expreſsly ſtated the queſtion to be—not the choice of Burdett or Mainwaring, but whether ſupport ſhould be given to "that gaol, with all the *cruelties and tortures*, and all the MURDERS BY TORTURE connected with it, and reſulting neceſſarily from the ſyſtem by which it is regulated." He deſcribed the conteſt to be "not an ordinary ſtruggle between the independent intereſt

tereſt of Middleſex and the influence of the court and corruption," but "an effort on the part of Britiſh freedom, juſtice, and humanity, to oppoſe *injuſtice, cruelty, tortures, arbitrary and ſolitary confinement, baſtiles, and all the horrid catalogues of crimes that are practiſed in ſuch places.*" And having ſucceeded, by the aid of ſuch ſtatements, and of other means ſtill more atrocious, in obtaining the return, he hurled open defiance, in language the moſt inſulting, againſt whatever is moſt venerable among us; and boaſted that he ſtood "upon a rock from which" he could not "be removed by any *hired magiſtrates*, PARLIAMENTS, *or* KINGS."

Before we proceed farther with this extract, we ſhall quote ſome juſt and forcible remarks which theſe and other libels of the ſame nature extorted from an able political writer of the day.

"It was our intention to have entered (to enter) into a refutation of certain political doctrines, which Sir Francis Burdett has publiſhed and paſſed through the county of Middleſex; but, upon a cloſer examination, we find them to proceed upon notions ſo directly ſubverſive of the laws and government of the country, that any controverſy with him muſt neceſſarily have for its object, to prove *the inexpediency of deſtroying the monarchy of England.* To reaſon with ſuch a man would be abſurd: he muſt be treated with ſilent contempt, or be combated with weapons very different from a pen. While, however, we declare our abhorrence of the principles and the conduct of the man, who, in alluding to the Britiſh Government, ſpeaks of *hired* magiſtrates, parliaments, and *kings*, while *we detest and loath Sir Francis Burdett*, while *we would trample upon him for his falſe, baſe, and inſolent inſinuations* and aſſertions reſpecting his and our Sovereign," &c. &c.—*Cobbett's Weekly Political Register for Auguſt 7th*, 1802.——We heartily concurred in the juſtice and propriety of theſe manly and ſpirited remarks, at the time, and on others of a ſimilar nature from the ſame writer, ſuch as "Sir Francis Burdett's advertiſements are replete with falſehood and malice."—"The thieves and fools who aided his cauſe, and graced his triumph."—"The conteſt has been regarded, by the lower orders of the people, as a ſtruggle between the magiſtrates and the thieves, and the reſult of it will have this moſt dreadful effect: it will embolden and increaſe the diſorderly and diſhoneſt part of this monſtrouſly overgrown and profligate metropolis;"—"Law and juſtice have been ſtruck at in his perſon" (the perſon of Mr. Manwaring) —"There are ſeveral other paſſages (in the addreſſes of Sir Francis Burdett) where, in forbearing to ſpeak treaſon, he ſeems to have exerciſed no ſmall degree of ſelf-denial;"—in the juſtice of theſe remarks, we ſay, we heartily concurred at the time, and every thing which we have ſince witneſſed has only ſerved to confirm our ſentiments and opinions of the man, his principles, and deſigns. We now proceed with our quotation from the pamphlet before us.

"It is ſcarcely credible that ſuch charges could be advanced againſt any ſet of men, and particularly againſt men inveſted with the high and important functions of magiſtracy, without ſome foundation in truth. Happily, however, for the national character, the archives of the ſtate contain a complete refutation of thoſe charges; proving that all the tales of cruelty, reſpecting the Houſe of Correction, which poiſoned and inflamed the minds of hundreds of thouſands of perſons in the heart of the kingdom, and diſpoſed them, if opportunity had offered, to avenge in the moſt horrible manner on their ſuperiors, on the magiſtrates, and on the government, what they ſuppoſed to be the wrongs of their countrymen

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and of humanity—that all those tales were pure fiction;—that instead of being, as might have been supposed, the effect of exaggeration, swelling to an enormous magnitude, some rare and minute instances of hardship and severity, they rested on no other ground than invention;—that there had been nothing in the conduct of the prison in Cold Bath Fields which warranted the slightest charge of undue rigour;—that whatever faults there might have been in the management of that prison, and in the conduct of the governor, those faults were on the side of indulgence;—and that the character of Mr. Aris, the governor, was even distinguished for humanity. In consequence of the reports which had been spread on this subject, the House of Commons, properly feeling that the administration of justice, like Cæsar's wife, should be above all suspicion, instituted two inquiries of the most formal and solemn kind, into the state and management of the above prison; one, by a Committee of its own Members, and the other, by means of an address to the Crown, which, at its request, appointed eight gentlemen of high respectability for the above purpose. The result of these inquiries was as satisfactory as it was authentic; and the records of parliament contain the reports both of the Committee and of the Commissioners. The first stated the result of their investigation to be "a full and direct refutation of *the unfounded statements*, and *absurd and wicked reports* which had been industriously circulated with respect to the prison and its internal management;" and, by a distinct resolution, they declared it to be their opinion, "that the attention of the magistrates to the general management of the prison had been exemplary and meritorious." The Commissioners went still farther, for they reported specifically the result of their inquiries respecting the personal character of Mr. Aris, and they declared explicitly, that "with regard to Mr. Aris's general character for *humanity* among the prisoners in his custody" they "found it UNIMPEACHED;" adding, that his deviations from the rules of the prison had "been uniformly on the side of indulgence to his prisoners*."

Yet notwithstanding this solemn confutation of all his monstrous assertions, respecting the prison in question, and notwithstanding these full and complete investigations of the subject, Sir Francis Burdett had the daring effrontery to repeat these assertions at the last election, and to extend them to all the prisons in the country, and even to declare that all

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* "The case of alleged severity in the House of Correction, which, excepting that of the fabulous sufferings of Mary Rich, called forth the loudest complaints, was that of Colonel Despard. Those complaints derived a temporary weight from the circumstance that a gentleman of great respectability was induced to apply to the Secretary of State, in order that the Colonel might enjoy better accommodation in prison. But the situation of this prisoner could not be fraught with any extraordinary severity, since the above gentleman, upon his examination before the Committee of the House of Commons, described the Colonel's bed, which had been made a principal topic of complaint, to be such an one as he himself had been accustomed to sleep in at Eaton. The Committee inquired particularly into the circumstances of this case, and in their report to the House expressly falsified the charges of severity which had been made respecting the treatment of Despard in prison."

inquiry

inquiry was refused! What credit is due to such a man as this, we leave the honest part of the community to decide. We recommend the following facts to the serious attention of those who think that some radical change has taken place in the principles of Sir Francis Burdett, since the election of 1802; for, so *they* must think who reprobated his conduct *then*, but support him *now*.

"But besides Despard's conviction, another circumstance has occurred, since the election in 1802, which the public has considered as still more demonstrative, than even that event, of Sir Francis's real disposition and views. I allude to the proceedings which took place at a meeting of the Freeholders of Middlesex, at Hackney, on the 2d of August 1803, in consequence of the very extraordinary language of Sir Francis Burdett, in the preceding week, at the Crown and Anchor Tavern, on the occasion of a meeting of his friends to commemorate the anniversary of his election. In an address to the last mentioned meeting, he was said to have uttered the following expressions, which every one must feel to be impossible to pass the lips of any man, whose heart is not full of the most desperate mischief. "If your Government want sailors to perform a particular act, though on most occasions tardy justice they do them, yet they hold out something to amuse them; either the prospect of a more equal distribution of prize-money, or some other object." He was also stated to have said, "Men should not fight till their grievances are redressed;" and, a little afterwards, "I have no hesitation in declaring, that in the present situation of the country, viewing the conduct of Ministers in the light I do, I think it impossible for an honest man to come forward in their defence, or *to be justified in lending an assisting arm in defence of their country.*" No comment on the above language can increase the indignation, or the horror with which the perusal of it must inspire every honest breast. But it deserves to be noticed that, in another part of the same speech, Sir Francis describes the remedy, which he insists on being applied to the evils of which he complains, and the application of which is, of course, in his opinion, an indispensable preliminary to the defence of the country. "There is," (he said) an absolute necessity, in order to remedy those evils, that we should be *fully and fairly represented in Parliament?*" Now this is a remedy of which Sir Francis seems never to lose sight; for at the election in 1802, he stated a conviction of its indispensable necessity to be the ground on which he then stood. And although it is far from exciting so much alarm, as the thought of invasion or rebellion; yet it implies something infinitely more dangerous than either. A full and fair representation is precisely the remedy, by which Sir Francis Burdett's friends, the Corresponding Society, have been so long endeavouring to overthrow the Constitution; and nothing can possibly be better calculated to effectuate that object. For according to the sense in which that society was proved, at the trials at the Old Bailey, to have used the term, and which, indeed, is the only sense it can bear, a full and fair representation denotes neither more nor less than—*representation by universal suffrage*; which must, the very moment it is introduced, supersede the Legislature, and put an end to the British Monarchy. Unless, therefore, a measure be adopted, the first effect of which would be the subversion of the throne; Sir Francis Burdett cannot consent that the country, which he insidiously calls the country of Ministers, but the safety of which affords us the only refuge from horrors worse than death; he cannot consent that this country should be defended!

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"The language above attributed to Sir Francis Burdett, is so precise and unequivocal as to be incapable of misconstruction, and so malignantly mischievous as to preclude the possibility of a doubt, that the man, who is capable of using it, is actuated by the most rancorous hostility to the existing Government of his country. There could, therefore, occur but one question upon the subject. Had Sir Francis really used such language? If he had not, it was surely incumbent upon him instantly to repel the foul aspersion, and to bring the base libellers of his character to justice; and the bare omission to contradict a charge, which, if credited, must for ever sink a man in the public estimation, would amount to a full recognition of its validity. No such contradiction, however, was brought before the public; and an occasion soon occurred on which Sir Francis could not fail, either to deny that he had used such language, or, by neglecting to make that denial, to admit that he had. This occasion was the meeting at Hackney, in the following week. The nature and object of that meeting afforded him the most cogent motives to rescue his character from the imputation which had been cast upon it. It was a meeting of freeholders of the county which he then represented, and whose good opinion it was so much his interest to cultivate; and this meeting was convened for the purpose of addressing the Throne, on the dangerous situation of the country. The motion for the address was carried, and, upon its being then moved, that it should be presented by the two representatives of the county, a gentleman called upon Sir Francis to say, whether the charges which had been brought against him in a certain print, and which *imputed to him the above expressions*, were well founded? Sir Francis, in reply, did not attempt to contradict those charges. He did not pretend to deny that he had spoken the *very words* which had been ascribed to him. He entered into an explanation of those words, and thereby admitted them to be his own; and the explanation attempted by him, was of such a nature, as to confirm his criminality in the eyes of the meeting, which accordingly displayed the liveliest indignation, and, by resolving that Mr. Byng only should accompany the sheriffs to the Throne, declared, in the most pointed manner, that they considered Sir Francis Burdett an improper person to appear, with their address, in the presence of his Sovereign. I should not think it worth noticing, that even Mr. Travers concurred fully in these feelings and proceedings, if it were not for the purpose of observing, that the above gentleman became one of the most strenuous partisans of Sir Francis Burdett, at the late election; and pretended that, in so doing, he was supporting what he chose to call *the good old cause*. As Mr. Travers has once offered himself as a candidate to represent the City of London, and may possibly do so again, it may not be amiss to remember, that he understands the *good old cause* to be the cause of a man who was the associate of Despard and O'Connor; who would not have the sailors to fight without a boon; and who thinks that, in the present situation of the country, no honest man can be justified in coming forward in its defence!"

Is there any thing in this conduct of Sir Francis to induce a change of sentiment in his favour, in any man who has regard for consistency, or who is not swayed by some selfish motive, or by a spirit of party? And if there be not, it is surely incumbent on such persons as have changed their sentiments to shew what part of his conduct, in the interval between 1802 and 1804, it was which justified such change. Be this as it may, the effect of such intermediate conduct was sensibly felt by the Baronet at the last election, who contented

contented himself, as usual, with general declamation against *calumny*, but descended not to any specific denial of a positive charge. On this subject, we have the following apposite remarks from our "Attentive Observer."

"It deserves also to be noticed, that the charges exhibited against Sir Francis Burdett appeared in the form, seldom assumed by calumny, of distinct and specific allegations, respecting matters of fact. Such were the charges —that he continued his intimacy with Despard, almost to the very moment when the latter was apprehended, and was even seen walking with him, arm in arm, the very day preceding that event: that not long before the apprehension of O'Connor, the lease of a country house* was purchased for him by Sir Francis: that, when that traitor was arrested, Sir Francis and his friend, Colonel Bosville, offered to be bail for him in any sum: that, before the conviction of the same traitor, his property was assigned to Sir Francis, for the purpose of defrauding the Crown of its rights: that a chaise of a particular construction, containing private pockets for the purpose of secreting papers, and which was in the possession of O'Connor when he was apprehended, had been made by the order of Sir Francis, who, after some hesitation, thought it prudent to pay the coachmaker's demand for the same: and that, at a public meeting, he uttered those expressions respecting the sailors and the volunteers, which induced the Freeholders of Middlesex to consider him an improper man to present their address to the throne. The repetition of all this, though disgusting, is useful, as it serves to shew that what Sir Francis called calumnies, were not vague aspersions, which, by their generality, evaded inquiry, but precise statements of specific transactions, which, by their circumstantiality, invited the accused to put the accuser upon the proof. The entire omission of Sir Francis to deny such charges, affords full confirmation of their truth. Considering, indeed, the known parts of Sir Francis Burdett's character, the supporters of Mr. Mainwaring's interests must have been out of their senses if they had risked their cause by resorting to calumny, or even to exaggeration. Insincerity is, doubtless, a heinous crime, and, indeed, the germ of every vice; but when nothing can be more favourable to success than the *truth*, insincerity must denote a disordered head, as well as a depraved disposition."

It is certainly one of not the least extraordinary signs of the times that, notwithstanding this flagrant conduct, which deprived Sir Francis of many votes at the last election, some few of the first nobility in the country did not blush to interest themselves in his behalf, though the names of others were used, not only without their authority, but in direct contradiction to their wishes. The houses of Cavendish and of Russell, he might certainly boast of as his strenuous supporters; and a certain Duchess, who has not reaped from age its customary advantages, exerted herself in his service, though we should have thought that the mortification which she experienced at an election for Westminster, twenty years before, at a house in *Henrietta-street*†, would have deterred her from again intermeddling in matters so little suited to her station, sex, and age. His Grace of Norfolk‡, that disinterested convert to Protestantism,

* At Elstree.

† For this anecdote, with which we will not pollute our pages, the reader is referred to the St. James's Chronicle of April 15, 1784.

‡ So much having been said of the *undue influence* exerted to procure a majority

Protestantism, that sturdy stickler for the sovereignty of the people, equally regardless of his own dignity, and of the constitutional principle which forbids the personal interference of Peers in the election of Commoners, canvassed for Sir Francis Burdett in person. Mr. Sheridan's conduct upon the occasion was admirably calculated to produce *stage-effect*. On the first evening of the election, he declared, at supper, to a Gentleman who sate near him, that it might possibly be thought, from his political connexions, that he should give his vote to Sir Francis Burdett; but that he had himself told Sir Francis Burdett, that, after his speeches in the House of Commons (relative to the defence of the country), and at the Crown and Anchor tavern, he never could, and never would vote for him again. This Gentleman, recollecting the old adage, *in vino veritas*, gave him credit for his assertion. In the course of the week he met another Gentleman, to whom he made the same asseveration; but the Gentleman expressing some doubt of his sincerity, he renewed his assertion, and added, that even if he were desirous to vote for Sir Francis, his situation with the PRINCE was such as rendered it impossible. Two days after this, a third Gentleman, a friend of Mr. Sheridan's, accosted him, with a question—When he went to Brentford? to which Mr. S. answered by repeating what he had before advanced to the other two; but his friend, knowing him better, disregarded his assertion, and told him he would certainly go to Brentford, and vote for Sir Francis Burdett, to which he replied, totidem verbis, "*I'll be d—n'd if I will.*" He went, however, to Brentford, on the Monday following, and gave his vote to Sir Francis!!! Joseph Surface himself could not have played the part better. Another anecdote has come to our knowledge which must not be omitted here: An illustrious personage met a country gentleman of great respectability, who resides in his neighbourhood, and asked him for whom he had voted. The gentleman answered, for Mr. Mainwaring. The other replied, "I suppose you gave your vote to him for the sake of his father and family." "No, Sir," retorted the Gentleman, "it was for the sake of *your* father and family." A more salutary and more comprehensive lesson was never given in an equal number of words; nor shall we diminish its force by a single comment of our own.

It has been contended, by some of Sir Francis's friends, that no more blame can attach to him for his intimacy with Despard, than to Lord Nelson and other respectable persons who also knew him intimately and spoke to his

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majority for Mr. Mainwaring, it may not be amiss to notice here, that we are in possession of a variety of cases, in which the most undue influence was exerted in favour of Sir Francis Burdett. Two gentlemen of the Herald's Office had resolved to vote for Mr. Mainwaring, but *the hereditary Earl Marshal of England* interfered so peremptorily, and so effectually, that one of them was led to vote for Sir Francis Burdett, and the other not to vote at all. Let his Grace deny this if he dare. In another instance at the West-end of the town, not far from Sackville-street, a Commissioner of Taxes threatened a Collector with dismission, who had determined to vote for Mr. Mainwaring, unless he voted for Sir Francis. The man was compelled either to vote against his conscience, or to lose his situation. It is almost superfluous to add, that he preferred the former! And yet the friends of Sir Francis have the impudence to declaim on the exercise of undue influence.

character on his trial. But is it possible that any man can be so egregiously stupid as to be the dupe of such miserable sophistry? If, indeed, that can be called *sophistry* which bears not one characteristic, nor even the semblance, of an argument! Lord Nelson, indeed, was intimate with Despard, years ago, when employed in the faithful discharge of his duty to his King and country? But when did Sir Francis's intimacy *begin*, and when did it *terminate?* It *began* when Despard was confined on suspicion of seditious practices, and did not *terminate* till his apprehension on a charge of high treason, for which he suffered death. Is there any thing analogous in these cases? Can the most subtle sophister produce the shadow of a proof that the smallest similarity subsists between them? Or will the most steady adherent of Sir Francis have the hardihood to maintain that Lord Nelson's intimacy with Despard, the *officer*, will justify Sir Francis Burdett's intimacy with Despard, the *traitor?* We might use the same argument, in respect of Sir Francis's connexion with O'Connor, which *began*, when the latter was confined in the Tower on a charge of high treason; and which did not, we fear, *end* with the confession of his guilt; for we have heard that O'Leary, O'Connor's servant, after his acquittal at Maidstone, found an asylum in Sir Francis's own house, whence, on the return of peace, he was safely restored to his master in France; and that the latter was not ungrateful for this favour, may be inferred from the declaration of O'Connor (Buonaparte's general, and destined for the invasion of his native land), in a recent publication of his, printed at Paris, that Sir Francis Burdett and Mr. Fox are the only friends of liberty in this country!

Another mode of defence has been adopted, in respect of such of Sir Francis's friends as have neither been convicted of treason or sedition, nor have confessed their guilt; but who have only been *tried; acquitted felons*, as Mr. Windham most emphatically termed them; or who have been known members of the London Corresponding Society and other patriotic clubs established for the avowed purpose of subverting our government, and of rendering our country the same scene of blood and desolation which France has so long exhibited to the eyes of disgusted Europe. It has been said, that though these men *were* disaffected, it does not follow that they *are* so; and as Mr. Macintosh and others who formerly wrote in praise of the French revolution have been forgiven and taken into favour, why should these poor men not experience a similar indulgence? But these gentlemen seem to have forgotten, that a *condition* was annexed to the forgiveness in question, which was fulfilled in the one case, and not in the other: that, subsequent to the publication of Mr. Macintosh's *Vindiciæ Gallicæ*, when he had witnessed the progress and effects of the French revolution, he publicly delivered a course of political lectures, replete with sound principles, which satisfied the most fastidious admirers of our excellent constitution, and might fairly be considered as a virtual retractation of his former sentiments. Thus, if men, once disaffected, renounce their errors, either expressly or virtually, by a total change of conduct, and by continued efforts to promote the cause of loyalty, and social order, it would be the height of injustice to tax them with those errors, and to treat them as if such renunciation, and their subsequent conduct were of no effect. We trust there are no men so arrogant, so presumptuous, as to be guilty of such flagrant injustice. But among the acquitted felons with whom Sir Francis Burdett has condescended to associate, is there one of this description? Is there a man among them, who has renounced his former principles, or who has given the public the least reason to believe that his

sentiments

sentiments have undergone the smallest change? Or is the public to be called upon to take this for granted, merely because they have not been again apprehended for, or legally charged with, treasonable, or seditious, or dishonest practices? Are, then, men so circumstanced, who, for any thing we know, still retain their principles, and who certainly retain them, if either their conduct or their known professions may be trusted, to be compared, or to be placed on the same scale, with others who have renounced those principles, and whose subsequent conduct and pursuits have given to their renunciation the stamp of sincerity? The supposition is too monstrously absurd to be entertained for a moment. To admit this, would be to confound all those distinctions, without the preservation of which no human society could subsist!

We have frequently, with great sincerity, entered our protest against all attempts to perpetuate political animosities; and if Sir Francis Burdett, or his friends, chuse to retract the inflammatory and dangerous principles which they have, so repeatedly and so publicly, proclaimed and propagated; and to prove the sincerity of their retractation, by a rigid perseverance in a quiet, orderly, and loyal conduct; we should cordially join in the censure of any who should reproach them with their former errors. In the course of this discussion, too, we have strictly limited our animadversions to his public and political conduct. We have considered him solely in his public character; and have studiously avoided all reference to his private character or concerns. In this, we trust, we have rigidly confined ourselves to the discharge of our duty as public writers; and can, most conscientiously, declare, that our sentiments and our strictures have been influenced, by no personal pique, spleen, or animosity; by no private motives or considerations whatever. Having said so much upon Sir Francis and his friends, we must add a few words on his opponent.

We have seen a scurrilous libel, written by an United Irishman, who was convicted of sedition in his own country, where he suffered two years imprisonment, and actually stood in the pillory, and, being now absent from which, probably owing to the suspension of the Habeas Corpus Act, has been taken into favour and pay by the *respectable* proprietor of that *loyal* paper, *The Morning Chronicle*; in which libel, among many other assertions equally destitute of truth, it is asserted that Mr. Mainwaring, jun. has but four personal friends, all of whom are, of course, objects of his scurrilous invective and abuse. During the progress of the election, too, his friends and supporters were represented as men alike obscure and contemptible. But the Gentlemen principally selected for the abuse of Sir Francis's hirelings, were Mr. Mellish and Sir William Curtis. There having been a butcher of the name of Mellish who was employed by Government, Mr. Mellish was immediately identified with this person (who, unfortunately, happened to be *dead*), and constantly stigmatized as a *contractor*. Now if it be really a disgrace to have Mr. Mellish for a friend, it is a disgrace which we should be happy to share with Mr. Mainwaring, and, strange as it may appear to Sir Francis Burdett, all aristocrats as we are, we should be much more proud of his friendship than of that of the Premier Duke and Peer of England, of which Sir Francis and his band of democrats so loudly boast. In fact, Mr. Mellish is a British merchant of the first respectability; and he supports that character with dignity and with honour. He preserves that true British hospitality, which formerly constituted one of our national characteristics; which our ancestors so carefully maintained; but which is now so rarely seen at the

seats of our nobility! He possesses the manners and the mind of a Gentleman, properly so called; he is hospitable without ostentation *, and liberal without profusion. He is, moreover, independent, in the fullest sense of the word, as applied to circumstances, principles, and conduct. Our readers, then, will judge what reason Mr. Mainwaring has to be ashamed of such a friend. As to Sir William Curtis, he is too well known, for his steady loyalty, and for the honest bluntness with which he delivers his opinions, to escape the abuse of the disaffected, or to stand in need of our defence. But Mr. Mainwaring's friends are both numerous and respectable, and though he cannot, like his adversary, rank among the number many men of title without principle, he can, unlike him, boast of many men of principle without title. As to himself, he is in nothing, but in fortune, inferior to Sir Francis Burdett, though, in most other respects, he is greatly superior to him. He is a man of honourable mind, of elevated sentiments, and of irreproachable character. He has no traitor for his friend, and no rebel for his eulogist. And for the firm stand which he has made, in support of our best privileges, he is entitled to the thanks not only of the County of Middlesex, but of the whole country. So fair an account of the manner in which he stood forward at the last election is here given, that we shall extract it.

"A comparison between the conduct of the two last Elections for Middlesex, on the part of the candidates respectively opposed to Sir Francis Burdett, suggests a lesson too valuable to be suffered to pass without particular attention. On the former of those occasions a gentleman, who was recommended by great length of Parliamentary service, as well as a high and irreproachable magisterial character, was defeated by the combined operation of calumny and perjury; and of that gentleman, it was truly said by his near relative, with a reference to that contest, that "he had borne his faculties too meekly;" on the latter occasion, the victor over this gentleman was himself vanquished, although he again employed the same means as before, by a candidate against whom the circumstance of being a stranger to the political world was made to operate with very considerable effect. If it be a just cause to reproach a young man, before he enters into public life, to be unknown as a public character, the present representative of Middlesex was certainly liable to that reproach; and it might, perhaps, be well for his adversary, if he were subject to the same imputation. It is not, however, to

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* This truly respectable gentleman exercises his hospitality in its proper place, in the very scene of his business. Not, like a certain race of amphibious animals, neither merchants nor gentlemen, who think no air fit to be breathed but that of the West-end of the town; where, in consequence, they have their mansions and their mistresses, or where, in the deserted mansion of some noble spendthrift, they pay their aukward homage to the shrine of fashion, give routs and masquerades, and, by apeing the follies and the vices of their superiors, justly incur the contempt of their equals, and deservedly become the laughing-stocks of every class of society. That mortification and ridicule may ever be the fate of such vain and contemptible beings, who, regardless of the apostle's advice, to be contented with their lot, seek, by the aid of wealth, to level those distinctions, and to destroy that graduation of the social scale, which were established for the wisest purposes, and the demolition of which would soon shake the fair fabric of society to the centre, we most earnestly wish.

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be presumed, that Mr. Mainwaring arrogated to himself any right to the high honour which he has obtained. He did not obtrude himself upon the county; he did not even venture to offer himself to the Freeholders of Middlesex. But when every man of "*tried talents*" kept aloof; when the *ancient aristocracy* of the county abandoned it to its fate; when no other individual could be prevailed upon to oppose the insulting pretensions of Sir Francis Burdett; then did Mr. Mainwaring, Junior, with proper humility, accede to the proposal, which was made to him, of engaging in a contest, from which all other persons seemed to shrink. I am not the eulogist of any man, and I admit that Mr. Mainwaring has still to establish his political character. But, in two respects, I augur well of that character; first, from his avowed principles, which are those of the Constitution in Church and State, not, indeed, as understood by the Whig Club, but as established by law; and secondly, from his intrepidity, in entering the lists with so redoubted a champion as Sir Francis Burdett, and from the undaunted firmness which he displayed, until he drove such an adversary from the field."

Sir Francis seems to have dreaded the formidable weapon of *truth* which his adversary employed, as was evident, "from the pains which were daily and visibly taken at the late election to prepare a mob, to drown the voice both of Mr. Mainwaring, and of all persons in his interest, whenever they attempted to speak from the Hustings. Perhaps no part of Sir Francis Burdett's conduct was at once so deserving of contempt and detestation as his hypocrisy in frequently requesting the rabble, paid and fed at his cost, to give his antagonist a fair hearing, while, full in his sight, stood *one* of his mercenaries, exciting them to clamour by preconcerted signals."

This was an electioneering trick, on which, no doubt, the worthy agents of the Baronet taught him to pride himself, for that Sir Francis entertains a just idea of a mob is clear from his observations on the Hustings, that any man might have their plaudits who would pay for them.

Mr. Byng is, very justly, though not with sufficient severity, censured for the *Prussian neutrality* which he observed during the late, and the former election; but, in fact, stripping his conduct of all complimentary varnish, he played the consummate hypocrite. To one party he declared he had no wish on the subject, and should preserve the most complete neutrality; while to the other he expressed the warmest wishes for the success of Sir Francis, and even declared those wishes to the Baronet's Committee, which was presided by Mr. Byng's confidential agent, Mr. Gregory. The truth is, that he would have rendered every service in his power to Sir Francis (and did render him every *secret* service), if he had not been afraid of injuring his own interest. He has, however, since thrown off the mask, and proclaimed his wish to have given his vote for Sir Francis. We trust, he will experience the fate of him who seats himself between two stools; for our own part, if compelled to give our vote either to Sir Francis Burdett or to Mr. Byng, we should have no hesitation in giving it to the former, for we prefer an open enemy, who boldly avows his dangers, to a perfidious *neutralist* who aims his blows in the dark.

> "Give me th' avow'd, the erect, the manly foe,
> Bold I can meet—perhaps, may turn his blow:
> But of all plagues, good Heav'n, thy wrath can send,
> Save, save, oh! save me from the *candid friend!*"

Every one, who has any knowledge of men and manners, must have ob-

served that the most violent declaimers against tyranny are generally the greatest tyrants in private life. Perhaps the following anecdote may not be deemed a just illustration of this position, as the fact which it records may be truly said to have a much greater portion of another quality in it than of tyranny. It is, however, worthy to be related. Mr. Byng, then, previous to the election of 1802, had paid a certain sum to the clerk of his parish for the use of his rector, for Easter-dues; but, on his return to the country, *after* the election, he called on the clerk, and asked him whether the money which he gave him had been paid into the rector's hands; and, finding it had not, he insisted on its being returned, alledging, as a reason, that the rector had voted for Mr. Mainwaring. The fact was, that the rector had voted for Mr. Mainwaring and Mr. Byng, and the indignation of the latter, therefore, could only have been excited by his having voted for Mr. Mainwaring instead of Sir Francis Burdett. The act itself we forbear to characterize; observing merely that Mr. Byng had as much legal right to take the money out of the hands of the clerk as he would have had to take it out of the rector's pocket. The anecdote is related merely that the principles and the disposition of the man may be known by the Freeholders of Middlesex, who from the ample investigation to which the two last elections have given rise, from the facts which were established before the *Committee* on the first, and those which have resulted from the *trials* on the last, are now fully competent to decide on the merits of the respective candidates for their favour. It only remains for us to add, that, long as our account of this pamphlet has been, it contains much more important information than our limits have allowed us to notice.

The Slave Trade delineated: being Extracts from a periodical Work, called the Christian Observer, for June 1804. 8vo. Pp. 20. Hatchard. 1804.

WE have here twenty pages of the Chriſtian Obſerver, with a new title page annexed, containing ſtrong cenſures of the Slave Trade, and of all who are concerned in carrying it on, or who ſupport it. As nothing new, either in the way of argument or of facts, is adduced; and as our readers are already in poſſeſſion of our ſentiments on this long agitated queſtion, we ſhall content ourſelves with merely announcing the publication of theſe ſheets to our readers.

POETRY.

The War Offering, a small Collection of original Songs, adapted to familiar Tunes; dedicated to Bonaparté. By J. Amphlett, Author of Invaſion; a Poem. 12mo. Pp. 14. 6d. Wolverhampton printed, and ſold by Longman and Rees, London. 1803.

THESE ſongs, a ſmall tribute at her country's ſhrine, from the patriotic muſe of Mr. Amphlett, are extremely well adapted to the purpoſe for which they were compoſed, and are preceded by the following very appropriate dedication.

"To Napoleone Bonaparte, First Conſul of the French Republic:

"Flattery being the principal ingredient of a dedication, he muſt have arrived at an ineſtimable degree of egotiſm, that hopes to equal thoſe ſublime emanations

emanations of gratitude and attachment, which are daily iſſuing, like exhalations from the ſea, from the hearts of your vapour-minded ſubjects. Any thing an *Engliſhman* can ſay as a teſtimony of his eſteem and admiration, muſt ſeem ſtale and vapid; rude as the tongue that uttered it, and cold as the climate that gave it birth. Since it is impoſſible, therefore, to ſtrike out any thing new in the general ſtyle of dedications, let us ſee how TRUTH will ſound in them, and my offering will then, at leaſt, have the merit of novelty. I will, therefore, call you

" A murderer and a villain,
A ſlave that is not twentieth part the tithe
Of your precedent Lord, a vice of Kings,
A cutpurſe of the empire, and the rule,
That from the ſhelf the precious diadem ſtole,
And put it in his pocket;
A KING OF SHREDS AND PATCHES!"

An Eſſay on Man, on Principles oppoſite to thoſe of Lord Bolingbroke; in Four Epiſtles. With a Preface and Notes. By W. Churchey. 8vo. PP. 96. 4s. Kirby, London-houſe-yard, St. Paul's. 1804.

MR. CHURCHEY, no doubt, from the beſt motives, has publiſhed this as an antidote to the pernicious principles of the Eſſay on Man, by our great Ethic Poet; but the compoſition is in itſelf ſo greatly inferior to it, that, as a poem, it can have no poſſible effect, like the celebrated poem called Anti-Lucretius, from which ſo much was expected, and which is never read. The doctrines both of the Engliſh and the Roman bard, if they were worth anſwering, can only be anſwered in proſe; but, in truth, the arguments in both are ſo weak, that, however much we may be charmed with the beauty of the poem, no man who is capable of taſting that beauty, can poſſibly be impoſed on by the futility of the reaſoning.

As it may appear unfair to quote no ſpecimen of the verſe, we give the following ſhort extract, which combats the aſſertion of Pope, which forms the baſis of his poem, that what ever is is right.

Whatever was, was beſt—*before the Fall*—
Since then, God's Will was never *all in all.*
Tho' Good from Evil Love divine can bring,
The Curſe of Death on Peaſant, Peer, and King,
Waits, and will wait, 'till Time ſhall be no more,
And all Earth's Millions reach th' eternal Shore!
Then, when all Souls are fill'd with heavenly Fire,
And the SON yields the Sceptre to the Sire,
Then—not before—ſuch Words will bear the Teſt—
" *Whatever* will be then, will then be *beſt.*"
But *now* 'tis falſe—*Death* reigns, and reign he will,
A Sovereign's Plague, an univerſal Ill!
Tho' *Grace* can make us with the Hebrew ſing,
" Where Grave, thy Vict'ry! where, O Death, thy Sting!"

The only line in this paſſage which is above mediocrity, and many are much beneath, is that which we have marked by Italics, where the ſublimity of the idea has raiſed the writer above himſelf.

NOVELS.

Right and Wrong; or, The Kinsmen of Naples. A Romantic Story. By Mary Julia Young, Author of Roſemount Caſtle, The Eaſt Indian, Moſs Cliff Abbey, Poems, &c. &c. Four Volumes, 8vo. Pp. 903. Croſby and Co. Stationer's-Court; and Hughes, Wigmore-ſtreet.

OUR readers, we think, muſt have frequently obſerved that a very ſmall proportion of our pages is dedicated to Romances and Novels; nor is our conduct, in this reſpect, the effect of accident, but of deſign. Were we anxious to pay particular attention to ſuch publications, it will eaſily be granted, that we ſhould ſeldom be in danger of wanting employment. But this department of writing is, in general, ſo miſerably and contemptibly executed, as to be altogether undeſerving of criticiſm. To the genius, indeed, of a Fielding, of a Smollet, of a Richardſon, and of a Radcliffe, we bow with reſpect; though even to the faſcinating productions of theſe authors we have many objections, which we cannot, at preſent, afford time to ſtate. But the worthleſs traſh which, year after year, comes forward to load the groaning ſhelves of our circulating libraries, and the toilets of our fine ladies and gentlemen, we ſhould think ſufficient, and more than ſufficient, to give an intolerable ſurfeit to the moſt voracious appetite for nonſenſe and folly. Of ſuch publications, indeed, nonſenſe and folly are, not unfrequently, the moſt innocent ingredients. Our novels are often intentionally filled with poiſon of the moſt deſtructive kinds; with ſedition, irreligion, and the groſſeſt immorality. It is, accordingly, owned, and deeply lamented, by all perſons of ſober and benevolent minds, that no one cauſe has contributed more to corrupt both the principles and the practice of our youth than the infected food ſo plenteouſly prepared for them by thoſe literary cooks who profeſs to deal in the article of novels. No man who has read or thought on the ſubject can be ignorant how neceſſarily the ruin of a ſtate is produced by a general depravity of morals; and it will readily be acknowledged, that nothing can have a more fatal influence on the morals of a people than eradicating from the minds of the female ſex, thoſe ſentiments of purity, delicacy, and fidelity, which conſtitute the brighteſt ornaments of their character, and which, in better times, they were taught to conſider as their honour and their pride. The miſchief which, in this view of the matter, has been produced by the univerſal and inextinguiſhable paſſion for the reading of novels, it would baffle the moſt ſkilful arithmetician to compute.

By the very ingenious, but eccentric, Rouſſeau, who, in many caſes, clearly diſcerned what was right, though his wild, ungovernable appetites and paſſions almoſt uniformly prevented him from acting in conformity to his own conviction, this melancholy fact was diſtinctly ſeen, and explicitly acknowledged. He was himſelf a very eminent writer of novels, than which few, perhaps, can be pointed out of a more ſeductive and dangerous tendency. Yet he ſome where, and, if we rightly remember, in the preface to one of theſe very novels, lays it down as a general and unqualified maxim, "THAT NO MODEST GIRL EVER READ ROMANCES." We will not go ſo far as Rouſſeau; for we have a better opinion of our fair country-women than he appears to have had of his. We know, beſides, that ſome conſtitutions have a wonderful power of reſiſting very violent and ſubtile

ſubtile poiſons: yet we would not generally adminiſter ſuch poiſons, only becauſe it is poſſible that, here and there, an individual may be ſaved from their deleterious effects. Rouſſeau's experience and obſervation of life, which were very extenſive, convinced him that, for tainting the imagination, and corrupting the heart, of an innocent young woman, no ſurer method could be devited than putting into her hands thoſe pernicious volumes which dreſs out vice in the garb of pleaſure, and of which the object is, by luſcious deſcriptions of ſuch ſcenes and ſituations as are inconſiſtent with chaſtity, to excite propenſities ſufficiently apt to ariſe of themſelves. In conſequence of this diabolical device, many thouſands of amiable and intereſting objects, who might otherwiſe have been the ornament and delight of elegant, or of uſeful ſociety, are annually plunged into miſery ineffable, to their own perdition, and the diſgrace of their friends. Nor need we wonder at the number of theſe unfortunate victims, for ſuch reading is, by no means, confined to thoſe whoſe education, rank in life, and more delicate ſenſe of honour, might be ſuppoſed, in ſome degree, to counteract its baneful tendency. Theſe vile productions are as eagerly procured, and as greedily devoured, by the waiting-woman and the chamber-maid, as by the honourable and right honourable ladies whom they ſerve.

It may be ſaid, we are aware, that, in theſe obſervations, we have given only the gloomy ſide of the picture; and that a very great majority of theſe volumes, which are denominated Novels, are calculated to inculcate ſtrict maxims of duty, or, at leaſt, to communicate harmleſs amuſement. We moſt willingly allow that many of them are intended to have theſe effects; for this line of writing is certainly not monopolized by thoſe whoſe aim is to debauch the age. Yet we have our doubts whether *moral* novels are thoſe moſt generally ſought after and peruſed. We are greatly miſtaken if Sir Charles Grandiſon has ever ſo univerſally, and with ſo much avidity, been read by our fine gentlemen, or even by our fine ladies, as a late publication, the moſt pernicious, perhaps, which, during the whole courſe of the laſt century, iſſued from a profligate and proſtituted preſs. Our readers will know that we allude to a production, the work of a certain ſenator, who, inſtead of acting up to the dignity of the honourable character with which he was inveſted, appears to have been ambitious of attracting the notice of poſterity as a pandar for the ſtews. We are ſenſible, notwithſtanding, that, in the hands of a writer of real abilities, and of good intentions, a fictitious ſtory may be made the vehicle, as well of the moſt important inſtruction, as of innocent and elegant entertainment. But it is notorious how few writers of novels have any pretenſions to real abilities; and accordingly, thoſe who have contracted an itch for this kind of reading are perpetually complaining that they throw away their time in the languid peruſal of dull impertinence, from which they riſe with feelings of nauſeous diſguſt.

Suppoſing, however, that all our writers of novels were as able as Fielding, and as moral as Richardſon, we ſhould ſtill regret their amazing multiplicity; for no ſpecies of reading can be leſs improving, or, to ſpeak more accurately, more detrimental. It is obſervable that thoſe who have long accuſtomed themſelves to this meagre kind of nouriſhment, come very generally, at laſt, to loſe all reliſh for more ſubſtantial food. They acquire a ſickly and faſtidious appetite, which can be ſatisfied only with romantic adventures, entirely removed from the actual occurrences of common life, or with rhapſodies of affected ſentimentality, which are above the ſphere of ſober

nature

nature and of truth. We have, not unfrequently, met with perſons in whom a continued courſe of reading ſentimental novels, operating on a warm imagination, appeared to have produced the unhappy effects of rendering them equally incapable of enjoying the pleaſures, and unfit to perform the duties of their ſtation. Even in perſons of a leſs mercurial diſpoſition, ſuch a courſe of reading is, very generally, attended with diſagreeable conſequences. No employment whatever more directly tends to relax the tone, and deſtroy all the uſeful energies, of the mind. It hardly ever fails, when long perſiſted in, to generate a habit of liſtleſs inattention to every ſerious ſtudy and purſuit; ſo that they who indulge in it are completely diſqualified for the acquiſition of any kind of valuable knowledge, and ſink into a deſpicable frivolity of character, which makes them equally uſeleſs and ridiculous. We have known many inſtances of well educated men, diſtinguiſhed originally, both by natural abilities, and by laudable induſtry employed in improving them, who, afterwards, addicting themſelves, almoſt excluſively, to the reading of novels, diſappointed every reaſonable expectation which had been formed of them. They not only loſt courage to erect the ſuperſtructure for which, in their youth, they had laid a promiſing and ſolid foundation; but they ſuffered the foundation itſelf to be demoliſhed. They gradually forgot what they formerly learned; and their minds became, at laſt, ſo feeble as to be terrified at the proſpect of application or exertion, however ſmall. Our readers, we are confident, will readily recollect, among their own acquaintances, various examples of a ſimilar kind. We cannot, therefore, help very ſeriouſly wiſhing that this unprofitable, or rather, this diſſipated manner of ſpending their time were leſs common than it is.

Whether this fair lady be maid or matron we are wholly ignorant; for we do not remember to have ever heard of her name before, although her pen appears to have been ſufficiently prolific. Beſide the publications enumerated in the preſent title page, ſhe announces herſelf, at the end of the work, as the tranſlator of "Lindorf and Caroline, or the Dangers of Credulity, a Cabaliſtical Romance, in three Volumes, from the German of Profeſſor Kramer;" and of "Leonora, or Love and Fortitude, a Tale of Diſtreſs, in three Volumes, from the French of M. Berthier." Having never ſeen any of theſe numerous productions, we can judge of her qualifications to inſtruct and amuſe the public only from that now before us; and, ungallant as the declaration may ſeem, we muſt frankly confeſs that we do not feel ourſelves warranted to rate them very high.

The ſtory of this novel is not ill conducted, but has nothing in it ſo particularly ſtriking as to call for a very minute detail. Lorenzo di Rozezzi and Frederic Duvalvin, the orphan ſons of two ſiſters of the Conté Pliantini, are educated, by their uncle, who has no children of his own, in a manner becoming their high extraction; though on the birth of Duvalvin, with reſpect to his father, there hangs a certain degree of obſcuriry, which the Conté obſtinately refuſes to remove. The couſins are both accompliſhed young men; but of natural diſpoſitions entirely oppoſite. Frederic is poſſeſſed of the higheſt candour, generoſity, and benevolence. Lorenzo is ſelfiſh, dark, and the ſlave of the moſt impetuous paſſions. Perſuaded that Frederic is favoured by the Marcheſa del Urbino, an amiable and virtuous married lady, to whoſe love he himſelf aſpires, Lorenzo endeavours to aſſaſſinate his couſin; and, being diſappointed, entices him, under the pretence of curioſity, to explore the ſubterraneous caverns of the Caſtella della Balza,

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in which, as was ſuppoſed, a former owner had been ſtarved to death. The unſuſpecting temper of Frederic apprehends no harm. He accompanies his treacherous couſin to the caverns, who ſhuts upon him the maſſy doors, and leaves him there to periſh. After many agonizing reflections, he reſolves to examine as minutely as poſſible the extent of his priſon. He finds a corner where the roots of a tree appear entwiſted in the incumbent mould. In this place he tries to work himſelf a paſſage; and after many painful efforts ſucceeds. He finds himſelf on the point of a rock projecting over the ſea, into which, as the nature of the ground behind him renders it impoſſible to eſcape by land, he is under the neceſſity of throwing himſelf, as the only chance of preſerving his life. He is taken up, almoſt ſenſeleſs, by the crew of the Hibernia; but by the kind attentions of the humane Captain Morton and Doctor Obrien is gradually recovered and reſtored to health. He thinks it neceſſary, however, to conceal his name and connections. He pretends a wiſh to viſit ſome relations in England; and is put on ſhore on the coaſt of Wales, with a letter of recommendation from the Doctor to Sir Llewellyn Llanmere, whoſe caſtle, he is told, is at no great diſtance.

In traveling towards Llanmere Caſtle he plunges into a rapid torrent, to ſave the life of a little Welch boy. When he reaches the caſtle, he deems it too late to diſturb the family; and, overcome with fatigue, he lays himſelf down in an arbour to ſleep. In the morning, he is diſcovered, in a high ſtate of fever, by Sir Llewellyn and his daughter, a perfect paragon, as may naturally be preſumed, of beauty, and of virtue. We need not tell our readers that Fitz-Alvin, as he is now called, happily recovers; or that he and the lovely Llewella become deeply and irrecoverably enamoured of each other. Theſe are all things of courſe. But alas! all true lovers muſt meet with misfortunes. Frederic now diſcovers that the amiable Miſs Llanmere is deſtined for another. Lady Ella Llanmere, who has long been dead, was the daughter of the Earl of Rhyndore. Her brother, Lord Glynvale, to whom ſhe was tenderly attached, married, in oppoſition to his father's commands, a foreign lady, by whom he had a ſon, whoſe exiſtence, during the old Earl's life, he is obliged to conceal. The period of concealment, however, is now at an end. This unknown couſin, now Lord Glynvale, is about to make his appearance; and to him Llewella, in obedience to the authority of her father, as well as of her mother, now ſignified to her by a letter written by that mother on her death-bed, is required to give her hand. It is needleſs to ſay what diſtreſs ſuch a requiſition as this occaſions to the lovers. At laſt Lord Rhyndore and his ſon arrive. The ſon is no other than Lorenzo di Rozezzi, who, on ſeeing Frederic, immediately ſtabs himſelf. It is neceſſary, however, that he too ſhould recover; and, upon his recovery, he reveals a ſecret which ſets all to rights, and makes every one happy. This ſecret is ſimply that Frederic is the real Lord Glynvale. The Lady whom the preſent Earl had married was the Conté Pliantini's ſiſter; and Frederic is her ſon. His father has not ſeen him ſince his infancy; and when, on the death of the old Earl, the preſent Earl claimed him from the Conté, the latter, ſuppoſing him dead, and fearing the reproaches of the Earl, prevails on Lorenzo to ſupply his place. It is ſuperfluous, we ſuppoſe, to add that the generous Frederic and the lovely Llewella attain the ſummit of earthly felicity in the poſſeſſion of each other. Rozezzi becomes penitent, and obtains the hand of the lively Lady Wynfrida Penrhys, who, while ſuppoſed his ſiſter, conceived for him a kind and degree of affection better ſuited to her real than apparent ſituation.

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In this novel there are ſeveral inferior characters; but none of them are very ſtrongly marked. The beſt delineated are thoſe of Corinna l'Abandoni, a rich, and not unfeeling, demi-rep; of Lucentio, the profligate valet of Lorenzo, a vain and miſchievous coxcomb; and of Marco, a brave and faithful old ſoldier, who emulates every virtue of his maſter Duvalvin. The fair author has, likewiſe, been pretty ſucceſsful in drawing an honeſt Hibernian ſailor, in the perſon of Captain Morton. The other characters are nearly cyphers.

As this lady tranſlates from German and French, we hope that ſhe underſtands theſe languages; for we cannot, with juſtice, compliment her on the accuracy with which ſhe writes her own. Some of the blunders which we have obſerved may be errors of the preſs; but many of them are ſuch as can be accounted for from ignorance alone. *Be* is repeatedly put for *is*. Thus Vol. II. p. 57. "With my ſword I will anſwer any one with whom it *be* not a diſgrace to fight. Vol. IV. p. 81. "When you find that Lord Glynvale *be*, in every reſpect, as amiable as Mr. Fitz-Alvin." P. 123. "See what it *be* now," &c. The ſame part of the verb is employed for are. "Unworthy as you *be*." Vol. I. p. 28. *Were* perpetually occurs for *was*. "Thoſe with whom he *were* acquainted." Vol. I. p. 137. "Particularly now that he *were* a little elevated." Vol. II. p. 42, &c. &c. She has taken the liberty to coin ſome new words, which her authority, we fear, will not be ſufficient to render legitimate. Thus we have "*to gloom* his features," (Vol. II. p. 17.) "*to gloom* his youthful brow," (P. 71.) and "*to gloom* the ſerene mind of Duvalvin," (III. 148.) In her laſt volume almoſt every thing is *frenzied*. We have *frenzied* manner (P. 110.), *frenzied* look (P. 119.), the *frenzied* Wynfride (P. 121.), *frenzied* exclamations (P. 133.). and *frenzied* deeds (P. 151.) She does not ſeem to have entered deeply into the ſtudy of Engliſh grammar, which, to own the truth, ſhe very frequently tranſgreſſes. Thus in Vol. I. p. 71. ſhe writes: "If they *had* condeſcended *to have heard* you, they *would be* ſenſible of your merit." Again: "My little muſician, *who* I will introduce" (P. 81.) So. II. 136. "to quit *whoever* he belonged to;" P. 137. "one *who*, at firſt ſight, ſhe both admired and loved," and IV. 233, "a handſome young man, *who* the Signora could not behold with indifference. Laſtly, in Vol. IV. p. 156, "Duvalvin *acquieſced to* the Doctor's opinion."

This fair lady, as appears from her title-page, has publiſhed a volume of Poems. But if we may be allowed to judge from a ſpecimen inſerted in the preſent work, her poetry is nearly on a par with her proſe. This ſpecimen is intituled, "Leontine and Clarabel, a Tale of Wonder." A moſt doleful tale, to be ſure it is; as how Sir Leontine proved falſe in love; as how Clarabel, as was fitting, in conſequence died; as how her pale ghoſt, in a ſtormy night, came to his bedſide, to ſummon him to attend her into the other world; and as how the poor Knight was obliged to comply. The fair poet, with great compoſure, ſuits the pronunciation of her words to the ſtructure of her line. Her lovers are ſometimes Léontine and Clárabel; ſometimes Leontíne and Clarabél. The following ſtanza contains one of thoſe hard words, with which ladies ſhould not meddle, as they cannot be ſuppoſed to have ſtudied Latin proſody. The deſcription is that of a "dark fiend," who was eager to run away with Sir Leontine.

"Tho' ſtill on the caſtle's high *tower* he ſtands,
His torch and his ſcorpions have dropp'd from his hands;

He

He folds his black wings round his head in deſpair,
And their *bitumen* feeds the foul ſnakes in his hair."

It is obſervable that, throughout this "tale of wonder," ſuch words as *tow'r, bower, power*, are always diſſyllables. The ghoſt of Clarabel is thus deſcribed:

"A halo ſurrounds her of faint *duſky light*,
That *freezes* the ſoul as it *gleams* on the ſight."

But afterwards,

"The *pale deadly* halo of *cold gleaming white*
Was changed to a *ſoul-cheering radiant light*."

The poor ghoſt thus reproaches the frightened baronet:

Unſeen were my tears, and unheard was my ſong,
While *thou entertain'd* in thy caſtle a throng
Of rich knights and fair ladies, &c."

We ſhall copy only one other ſtanza, which is intended to paint the happineſs of Clarabel in better days, when Sir Leontine was true. It diſplays the fair author's ſkill in the uſe of figurative diction.

Ecſtatic, tho' *ſhort*, were thoſe viſits to *me*:
With what pleaſure I gaz'd on *the bloſſoming tree!*
Then *bloſſom'd my hopes*, for the *gaily plum'd* ſpring
Has often times waſted my love on her *wing*."

If Mary Julia Young had employed her pen on any other ſubject, we ſhould certainly have taken the liberty to complain of the very ſmall quantity of letter-preſs which ſhe has given us for our money. But, if the public are content to throw away twenty ſhillings for four ſuch volumes as theſe, they have themſelves alone to blame.

EDUCATION.

An Engliſh Spelling Book, with reading Leſſons, adapted to the Capacities of Children, in Three Parts, calculated to advance the Learners by natural and eaſy Gradations; and to teach Orthography and Pronunciation together. By Lindley Murray, 12mo. Pp. 216. 1s. 6d. bound. York. Printed, Longman and Co. London. Wilſon and Spence, York, 1804.

MR MURRAY's elementary works have the ſure merit of combining well-directed efforts to train the infant mind to virtue, with the beſt means of imparting inſtruction to it. In the ſpelling-book before us this is particularly the caſe, and we can therefore ſafely recommend it as the beſt work of the kind which has lately fallen under our inſpection.

The Teleſcope; or Moral Views for Children, 24mo. Pp. 170. Darton and Harvey, 1804.

"THE author of the following tales, intended to deduce a ſeries of morals from ſimple cauſes, adapted to the capacities of very young minds."

He

He has certainly fulfilled his intention, and deſerves the praiſe due to him, *qui miſcuit utile dulci.*

Mythological Amuſement. By the Author of a Grammatical Game in Rhyme, 12mo. Pr. 22.

THE grammatical game of this ingenious lady was noticed by us in our review for April 1802. The preſent amuſement is only calculated for ſuch children as have a general knowledge of the heathen mythology. It conſiſts of a ſheet of mythological figures very neatly engraved and numbered; a book of explanations, and a box containing a teetotum, with counters and pegs. The *rules* of the game are prefixed to the book of explanations, at the end of which is a brief, and juſt explanation of mythology. The whole ſeems well calculated to anſwer the purpoſe for which it was compoſed.

An Introduction to French Grammar, particularly adapted for thoſe that are not yet acquainted with the Rudiments of Grammar, and calculated to facilitate to Beginners the Study of the Firſt Principles of the French Tongue. By D. St. Quentin, M. A. The Second Edition, improved, 12mo. Pp. 142. Dulau and Co. 1804.

THIS is one of the moſt uſeful publications for facilitating the acquiſition of a knowledge of the French tongue, that we have ever ſeen. Its ſimplicity conſtitutes its chief merit; and is evidently the reſult of long experience in the difficult art of teaching. The memory of the learner is wonderfully aſſiſted by the ingenious plan of Mr. St. Quentin; and by its means more may be learned in leſs time than by any other mode of inſtruction now in uſe.

Manual of Geography for Youth of both Sexes, &c. &c." By the Rev. T. Harwood, Longman and Co.

THIS is a very uſeful and well written ſchool-book, which has been much wanted, and which we have no doubt will meet with very general encouragement. The arrangement of the diviſions of the earth is made with much perſpicuity, and the characters, manners, &c. of the inhabitants, deſcibed with equal correctneſs. We obſerved a few typographical errors which are not particularized, in one of which we find the *Malvern Hills* in *Worceſter.* In the next edition we have no doubt that the author will get them *removed.*

MISCELLANIES.

Maxims and Opinions, Moral, Political, and Economical, with Characters, from the Works of the Right Hon. Edmund Burke, 12mo. Pp. 400, 10s. Oſtell, 1804.

THE editor of this work has rendered an acceptable ſervice to the public, by compreſſing into a comparatively ſmall compaſs, the maxims and opinions of that great ſtateſman and philoſopher, Mr. Burke, in

on a vaſt variety of important topics. In his ſelection, he has been leſs ſtudious to diſplay the brilliancy than to demonſtrate the utility of his author; and it is a remark that we have often preſſed upon thoſe who have made the ſplendour of his imagination, the fertility of his genius, and the richneſs of his deſcriptive powers, the chief topics of their praiſe, that *wiſdom* was the placid characteriſtic of Mr. Burke's mind. A well engraved portrait of Mr. Burke, from a painting by Sir Joſhua Reynolds, a ſtriking likeneſs, is prefixed to thoſe volumes, which are alſo accompanied by a very uſeful index of reference to the parts of Mr. Burke's works, whence the extracts are taken.

Letters written by Henry Haldane, Eſq. Captain of Royal Invalid Engineers, and a Brevet-Colonel in his Majeſty's Army, to the Right Honourable the Earl of Chatham, K. G. Lieutenant-General in his Majeſty's Army, and Maſter-General of his Majeſty's Ordnance, &c. &c. &c. 8vo. Pr. 76. Debrett. 1804.

THE ſubject of this correſpondence is a difference of opinion between the maſter-general of the ordnance, and lieutenant-colonel Haldane, reſpecting the right of captains of the Royal *Invalid* Engineers to brevet promotion. Lord Chatham contends that none but ſuch officers of that corps as were field officers before they were put upon the invalid eſtabliſhment, have a right to brevet rank. The lieut. colonel on the contrary, maintains that, as no ſuch regulation had been given out in orders to the corps, or made known to them in any way, it is unjuſt to make it the ground of depriving him of the promotion to which his ſervices fairly entitle him. Between ſuch opponents, and on ſuch a ſubject, it would be the height of preſumption in us to decide.

A ſhort View of the actual State of the Volunteers; with a few Penn'orth of Hints to the Officers commanding Volunteer Brigades. To which are added ſome Suggeſtions that may be of Uſe for the more perfect Organization of the Volunteer Syſtem. By an Officer of the Regulars, 8vo. Pr. 38. Faulder, 1804.

THIS officer acknowledges that he was, at firſt, a decided enemy to the volunteer ſyſtem, but that a better acquaintance with the volunteers has induced him to alter his opinion, and to conſider them as a moſt uſeful body of men. He thinks, however, that their ſpirit and energy are on the decline, and expreſſes an earneſt anxiety to reſtore them to their primitive force. He recommends, by way of improvement in *eſſential* diſcipline, inattention to the minor objects of *dreſſing lines*, marching in particular ſteps, &c. and greater practice in firing, and in ſham-fights. He alſo ſtrenuouſly enforces the neceſſity of officers' drills, after the manner of the French. His ſuggeſtions may, no doubt, ſupply ſome uſeful hints to officers of volunteers, and to brigade majors.

An authentic Biographical Sketch of the Life, Education, and Perſonal Character of William Henry Weſt Betty, the celebrated young Roſcius. By George Davies Harley. Phillips.

THIS is the third half-crown pamphlet concerning this theatrical phenomenon, and is liable to the ſame objections as thoſe which have preceded it. The young Roſcius is loſt in a long narration of the intrigues

of

of managers, and a doleful lamentation of the miseries of the profession, eked out with letters, costs of plays, and receipts of theatres! Not satisfied with making the young Roscius the first actor in the world, they must give him all the cardinal virtues into the bargain! His merit is confounded with, and ascertained by the rattling of carriages, and circulation of cash, &c. &c. &c!

REVIEWERS REVIEWED.

The Annual Review, and History of Literature, for 1803. Arthur Aikin, Editor. Vol. II. Pp. 956. 8vo. Longman and Rees. 1804.

IN our last Appendix we delivered our opinion concerning the first volume of this work. We pointed out one important defect, which must render the performance unpleasing to every true friend of our constitution, of church and state. We mentioned another defect which renders it unpleasing to every true friend and competent judge of sense, learning, sound criticism, and classical composition. Hostility to the existing establishments, and to that combination of freedom and order which preserves Britain from the fate of surrounding nations, continues to mark this second sample of the editorial qualifications of Mr. Arthur Aikin. The same deficiency of critical powers, the same feebleness of analysis, the same inadequacy of estimate are still the distinguishing literary features of the Annual Review. The Editor and his coadjutors have now in two attempts demonstrated, that they have undertaken a task, the performance of which serves only to manifest their incapacity. Between the second and the first volume there is one difference. The first, though feeble, vague, and inelegant, was on the whole good humoured: they daubed with praise more than with censure (always excepting books friendly to church and king), but now they have taken to asperity, which they deal with an indiscriminate hand. But sourness without spirit will not prevent vapidity. Let us whisper in their ears, Messrs. Arthur Aikin and Co. do not try satire, you have neither acuteness of discrimination, strength of exhibition, or brilliancy of wit, to render severity efficient. We are aware that the Annual Reviewers will impute our attacks to Anti-jacobin prejudices; but they are mistaken. We are not merely enemies to Jacobinism, but we are also enemies to nonsense; and in wading through this performance, we were somewhat less dissatisfied with the principles, bad as they are, than tired and disgusted with the execution. In all ages and countries there are malcontents, who are either formidable or contemptible, according to their powers and to circumstances. In the present state of loyalty, patriotism, and energy, we do not think it very material to our king and constitution, to have such enemies as unskilful and inexpert manufacturers in the book-making line; and in the present article we shall regard the Annual reviewers chiefly in their literary merits.

The first chapter, on voyages and travels, contains little to distinguish it from the corresponding chapter in the preceding volume. It is liable to one general objection; that the works undertaken to be criticised, are so treated as to convey to the reader no distinct impression of either their merits or demerits. Whether the writers mean to praise or censure, they do not possess the reader with the grounds of either. For instance, let a reader peruse Burney's Discoveries in the South Sea, Clarke's Progress of Maritime Discoveries,

ries, Wittman's Travels in Turkey, Hunter's Travels through France, Winterbottom's Account of Sierra Leone, or any other in the whole chapter; he may find detached quotations, but will not discover from the critics what the voyagers and travellers have been doing. The Annual Reviewers continue deplorably deficient in a Reviewer's first duty *analysis*. In this chapter there occur some, but not many recitations of their religious and political creed. But having before fully expounded these we shall not recur to them on every occasion that they present themselves. The second chapter comprehends theology and ecclesiastical affairs. Here there is of course an abundance of heresy. But such enemies to our faith as the Annual Reviewers, being merely repeaters of obsolete absurdity, could only be answered by repeating arguments, which every sound and intelligent churchman intimately knows. In an article on the "Song of Solomon," which every Christian Church regards as an inspired production, the Annual Reviewers consider it as a licentious poem, tending to promote illicit love. This is no new heresy, but has been often repeated by Sectarians. An article on a production of Dr. Findlay introduces the Reviewer denying the inspiration of the Old Testament. A review of Mrs. Marriot's "Elements of Religion," censures the writer for being orthodox. A review of Dr. Hill's "Theological Institutes," censures the learned principal, for adhering to the mode of instruction best suited to the confession of faith, and particularly blames the Doctor's account of Socinianism. The review of Dr. Brown's Sermons contains copious extracts, but no analysis or criticism. The remarks on Mr. Gilpin's Sermons are sensible but obvious. The best article in this chapter is on Myles's History of Methodism, and the following remarks deserve the attentive consideration of our clergy. "We have now detailed the History of Methodism, explained its organization, and exposed its tendency. Whoever reasons and understands the nature of the human mind, will perceive that it is a system which must necessarily darken the understanding, deaden the moral feeling, and defile the imagination; its ultimate object is to destroy the church establishment. The Arminian Methodists of Great Britain, have increased above 38,000 in number, within ten years, according to their own population returns; and the Calvinistic branch is equally active and numerous. Many of them have already entered the church, so many as to form a loud and powerful faction; and, it is said, that they have funds among them to strengthen their party, by purchasing presentations. There are in Great Britain, 110,000 *United Methodists*; there are as many more *United Calvinists*; they differ concerning unconditional election and irresistible grace, but they agree in hostility to the establishment, and will not dispute upon the partition treaty till they have won the battle." Interspersed with these remarks, there is virulent abuse of the Church; but *fas et ab hoste doceri*, we may derive instruction even from an enemy. The progress of Methodism is unquestionably alarming.

The third chapter upon history, politics, and statistics, most completely exemplifies the doctrines and talents of the Reviewers; their hatred of the British monarchy, and their intellectual and literary incompetence. Concerning Turner's History of the Anglo-Saxons, little occurs which deserves peculiar notice. Coote's History of England is the subject of a very detailed article, and our Reviewers so implicitly adopt the author's sentiments, that in their *attempted* analysis, we are at a loss to know whether the historian or critic speaks. The great and general object is to vilify every measure that was adopted by the British government since the French revolution; and to repre-

sent those as the only friends to freedom who wished well to the Jacobin cause. Next follows the History of Dr. Bisset, which the Annual Reviewers indicate some disposition to praise, which we cannot account for, as we do not believe the Doctor to have any concern in their production, or in any other job of a jacobinical fraternity. But though they do praise the literary merit of his history, we doubt much if they have read it through; and we have no doubt that if they have read it, they have neither comprehended its details or result. They impute to the author a tendency to high church opinions, which we wish were well founded. But attached as we believe a writer whom we so highly respect to be to our constitution of church and state, yet we are afraid his views of our ecclesiastical establishment are more political than theological; and that he has much too little of that leaning of opinion which the Annual Reviewers call perverse and dangerous. The critic calls Dr. Bisset's history "too much a mirror of the King's personal opinions." Not precisely understanding the meaning of this objection, we cannot enter upon its discussion. A criticism on Hay's History of the Rebellion in Wexford proposes a summary mode of preventing future rebellions, by allowing the rebels whatever they might be pleased to demand. Plowden's Historical Review of Ireland is long and superficial. Millar's View of the English Government consists chiefly of extracts. Stephens's History of the late War calls from the critics the praise of *impartiality*. The Reviewer admits, that at the beginning of the war the author shews some leaning towards the cause of France; "but (says our sapient critic) it was at that time the cause of liberty *really*, and of human happiness apparently; so that to have any other bias would, in justice, be a ground of reproach." Thus, according to our Reviewer, a doubt respecting the beneficial issue of the French Revolution would have been reproachful. We cannot conceive that any man who watched the first acts of the revolutionists, even in 1789, who saw anarchy, infidelity, and confiscation to be the leading features; and could not regard such constituents to be conducive to human happiness, and should lean towards the side of order, justice, and religion, must therefore deserve reproach. Our Reviewer says, the revolutionary project was *the cause of liberty really*, at its beginning. One noted instance of this real liberty was the march of market women, fish women, and prostitutes, under the conduct of the demagogue Maillard, to Versailles, to menace the King, and to direct the National Assembly. These votaries of real liberty began their exertions with hanging priests, and other gentlemen; threatened the lives of their Sovereign and his Queen, took a share in the deliberations of the legislature, and dragged the King and his Consort in triumph to Paris. This was their *real liberty* in the third month of the revolution. Suppose a confederation of Billingsgate fish women, Covent-Garden market women, and St. Giles's bunters, headed by John Frost, Bonny, or some other vagabonds belonging to Sir Francis Burdett's Committee, were to march to the houses of Parliament, some of the ladies take the Speaker's chair, others repose upon the Woolsack, while the rest laid violent hands upon our Bishops, and dragged them to a lamp-post in Palace-yard, to hang them both as priests and Aristocrats, would the Annual Reviewers call such a procedure *real liberty*. If they did not, as little could they call the condition of France, at the beginning of the revolution, real liberty. The favourite topics of our critics, Adolphus's History of France affords a fresh opportunity of introducing. According to our Reviewers, the revolution was entirely owing to the profligacy of the French nobles. We should wish to have before us proofs of the fact, that the

the French nobility were so corrupt and profligate, before we could admit that fact, as the cause of revolution, or of any thing else. At the same time we think the theory of Barruel, who deduces such momentuous changes from recluse German professors, and which Mr. Adolphus adopts, puny and totally inadequate to the effect. Dallas's "History of the Maroons" is a tissue of quotations, without containing any view of the author's object or plan. A criticism on Clarke's View of the Disorganization of Europe affords to our Reviewers an opportunity of calling Mr. Pitt a *puny statesman.* We should no more think of arguing against such an assertion, than we should contest the opinion of any man that would call Mr. Arthur Aikin *a profound and able writer*; or the Annual Review a meritorious and valuable publication. Throughout the historical and political chapter, we find our critics call the last war an Anti-jacobin War, we wish the appellation were applicable, but its great defect was, that it was not an Anti-jacobin War.

The chapter on British topography and antiquities preserves the general character of the work, desultory remark, and large quotations without analysis or estimate. The classics occupy the sixth chapter; modern languages the seventh; education and school books the eighth; but we meet with no article of any importance from the third chapter to the ninth, which is devoted to biography. The review of Hayley's "Life of Cowper," is a good article. Godwin's "Life of Chaucer" is long, but by no means adequate to that very ingenious and able work, which will transmit Godwin to future ages, when his metaphysical and sceptical eccentricities, for the honour of the author, shall be sunk in oblivion. The review of Good's "Life of Dr. Geddes," introduces high praise on this perverter of the Scriptures. The Works and Life of Lady Mary Wortley Montague required a reviewer more thoroughly acquainted with the character of that extraordinary woman, and with the age in which she lived, than is possessed by our Annual Reviewer. The able and profound account of Reid, by Stewart, is the subject of a feeble and shallow review, fortunately very short. The tenth chapter upon poetry has an extremely long article on "Ritson's Ancient English Romances;" but in that length little to praise or to censure. The chapter upon poetry is very uninteresting, which defect we do not entirely impute to the critic, but partly to the subject, as modern poetry, with very few exceptions, is vapid stuff. One of the exceptions is "the Pleader's Guide," which receives a short and favourable criticism. Darwin's "Temple of Nature" is spoken of in terms far beyond its value. The eleventh chapter contains a short account of plays, which having made their first appearance a full year ago, are now of course forgotten. Romances and Novels contain a long review of Amadis de Gaul. The next of any importance are Letters of Miss Riversdale; afterwards come Amelia Mansfield, and Madame de Stael's Delphine. The thirteenth book has for its subject philology and criticism, on which subject there are no articles of much value in the Annual Review. Dr. Aikin again has, it seems, been making his appearance in print, in Letters to a Young Lady on a Course of English Poetry. We never heard of the work before, or since; it is highly praised by his son; and we make allowance for the amiable prepossessions of filial affection. The editor at the same time is very candid, as he affords copious extracts, which enable the reader to judge for himself. The quotations are just, but trite observations on the writings of Swift and of Pope; and in that style of combined prettiness and feebleness which distinguishes the multiplicity of Dr. Aikin's writings. There is a species of composition at present very much in vogue, which is

delivering every thought or observation that happens to be uppermost, without considering whether the delivery answers any specific purpose except that of affording copy to a printer. This mode may, we think, not inaptly be termed *literary gossiping*. Dr. Aikin possesses this quality in great readiness. We forgot to mention, in the proper place, that the reviewer notices a volume of General Biography published by Dr. Aikin. We rather apprehend this is an annual gift, like an Almanack. The fourteenth chapter has for its subject Miscellanies, but no article of any importance. The fifteenth treats of Commerce, and mentions a Commercial Dictionary, which would appear to be a work of some utility, as we shall have an early opportunity of noticing in our original criticism. The sixteenth chapter reviews military productions, and begins with Walsh's History of the Campaign in Egypt, but contains no critical remarks. The other articles in this chapter do not exceed a few lines each. The seventeenth chapter on rural economy, contains no analysis, but some agreeable extracts, especially from the agricultural work of Mr. Findlater concerning the county of Peebles. The eighteenth book treats of publications on medicine, surgery, and the sciences in which these arts are founded. There are copious extracts in this department, as in all the rest, but much more of analysis and estimate. The citations are favourable to Dr. Duncan, author of the "Annals of Medicine," as far as they reach; but it is impossible for any reader to form a judgment of a work from detached extracts without any connecting point. Dr. Trotter's Essay on the Diseases of Seamen is reviewed with more attention than the other works on similar subjects. Two treatises on the influenza, as it appeared in 1803, receive reviews somewhat approaching to analyses. The essays of Dr. Beddoes appear to be judiciously handled. When Beddoes sticks to professional subjects, we find him understand much better what he says than when he deviates into politics. Without particularising any more of the articles upon medical subjects, we have to observe, that the medical reviewer for this miscellany is much more competent to his task than the reviewers of history, politics, theology, or general literature. After medicine comes law. Of Mr. East's Treatise on the Pleas of the Crown, there is a short, but very satisfactory abstract; and though the review only contains two pages and a half, it produces an effect which few of the longest articles produced: it makes the reader acquainted with the objects, nature, and plan of the work under examination. This remark applies proportionably well to shorter law publications; and we think it would have been very fortunate for the Editor, if he had found literary coadjutors equal to his medical and legal associates.

The twentieth chapter is occupied by mathematics and natural philosophy, but no article of peculiar importance arrests our attention. Morgan's edition of Price on Annuities, is praised much more highly than it deserves. In expatiating upon our national finances, Mr. Morgan falls into a blunder, which shews him to know much less of politics than of arithmetic. He supposes expenditure to be a positive evil, instead of a mere employment of money, which may be either good, evil, or indifferent, according to the objects and result. It does not follow, that a minister who has expended two hundred millions sterling must be therefore profuse. Mr. Morgan is of a contrary opinion, and thinks the very fact, that during the administration of Mr. Pitt, a great addition has been made to our debts, a *proof* that his management must have been hurtful to the country. The Annual Reviewers express their approbation of his reasoning to this purpose. We differ from both as to their criterion. The money spent by, or under Mr. Pitt, must be combined

bined with the benefits procured, and the evils averted before any judgment, either favourable or unfavourable, can be passed. He who should spend great sums in providing and stationing lines of troops along very extensive confines, to prevent the approach of deadly pestilence, could not justly be deemed a squanderer. Few causes are more productive of error than attempts of men expert, or even able, in one art or science, to apply the rules and criteria of their peculiar study to higher arts and sciences. Mr. Morgan is, we believe, a very nice calculator on every subject of arithmetic, but we do not find him endued with that range of comprehension that is necessary for deciding on great political subjects. So, indeed, it was with a man of still greater genius and learning. Dr. Price was a most accurate calculator of annuities and reversions, and a very valuable writer on such topics; but when he resorted to "civil liberty," he ranted and raved. So true is the vulgar remark about "*going beyond the last.*" From the intrusion of arithmetical and physical speculatists into moral, religious, and political science, very great evils long threatened this country; therefore let Mr. Morgan confine his mind to his insurances, and calculations, and leave politics to men more conversant in affairs of state. The twenty-first chapter treats of natural history; on which subject the year under the Reviewer's consideration produced little important. The Zoology of Dr. Shaw appears to be the principal article, and is tolerably well handled. The extracts from Daniel's Rural Sports are so entertaining, that we forgive the critic for having, in that instance followed his usual mode of neglecting analysis. The review of Dr. Thornton's new illustration of the Sexual System of Linnæus is severe, and as the author, we really believe, meant well, we wish we could add unjust. Dr. Thornton has bestowed very great industry, and we do think all the learning and talents that he possessed on this ponderous work. We regret that his powers appear by no means adequate to his wishes; and that there is too much truth in the Annual Reviewer's complaint, that the Doctor has held out very great expectations without the means of gratifying them by research, investigation, and deduction, or even supplying the void by ingenuity. The criticism on Dr. Thornton's work confirms our opinion that Mr. Aikin has very able assistance for medical criticism. The twenty-second chapter is on the subject of general science, under that denomination our editor includes the new Cyclopædia by Abraham Rees, D. D. How *a mere compilation* can be called a BOOK OF SCIENCE we do not comprehend. We shall, however, say nothing on this subject at present; intending very speedily to investigate the collection; and without forming our estimate of talents from advertisements seeking authority to a work from names, few of which possess authority, we shall examine the production itself. We confess we should deem British arts and sciences, philosophy and literature were at a low ebb indeed, if *such* were to be regarded as supreme directors in knowledge and erudition. Why are not the editors of that valuable work the Encyclopædia Britannica more forward in opposing SUBSTANCE to *shadow*.

The twenty-third chapter reviews works of experimental philosophy. The twenty-fourth mineralogy. The twenty-fifth architecture and the fine arts; and the twenty-sixth bibliography; but, without mentioning any important production.

Having so fully delivered our opinion in the course of this review, it is unnecessary again to declare it, as it would be mere repetition. We shall conclude with observing, that the present volume appears to us worse than even the preceding. Of political sentiments and doctrines there are of course dif-

ferent notions; but scholars of all parties and sentiments, as far as we have known, or heard, agree that it is a very despicable literary performance. Such being the general opinion, we apprehend the editor will discontinue his publication, unless he be actuated by a passion which often prevails in the breast of parents, and most fondly attaches them to progeny that are puny and deformed.

THE MONTHLY REVIEW, *and*

I. *Remarks on the Uſes of the Definitive Article in the Greek Text of the New Teſtament, containing many new Proofs of the Divinity of Chriſt, from Paſſages which are wrongly tranſlated in the common Engliſh Verſion.* By Granville Sharp. *To which is added, an Appendix, containing*—1. *A Table of Evidences of Chriſt's Divinity.* By Dr. Whitby. 2. *A Plain Argument from the Goſpel Hiſtory for the Divinity of Chriſt, by the former learned Editor* (Dr. Burgeſs, now Biſhop of St. David's.) *And two other Appendixes, added by the Author.* Third edition, 12mo. Pp. 188. 3s. 6d. Vernor and Hood.

II. *Six Letters to Granville Sharp, Eſq. reſpecting his Remarks on the Uſes of the Definitive Article in the Greek Text of the New Teſtament.* 8vo. Pp. 155. 4s. 6d. Rivingtons.

III. *Six more Letters to Granville Sharp, Eſq. on his Remarks.*

TO THE EDITOR.

SIR,

EVERY man who is ſerious in his enquiries after truth muſt be equally anxious for the detection of error. To ſome of your readers, therefore, that part of your work in which you review your brother Reviewers is particularly intereſting. You do not, however, pay ſufficient attention to the Monthly Review. It is ſeldom that I ſee it; but when I do, I am ſure to meet with ſomething that muſt ſhock every candid and ſober mind. This is the caſe with the Review of laſt Auguſt; to three of the articles of which I would call your attention.

The principal one is what is called a review of "Sharp, Wordſworth, and Blunt, on the Greek Article." To the merits of this queſtion you cannot be a ſtranger, though I believe you have not reviewed the Books. Mr. Granville Sharp has (not indeed diſcovered, but) put in a ſtrong light a particular uſe of the Greek definitive Article, which, as he aſſumes, and clearly proves, uniformly obtains in the New Teſtament; and, according to which, certain texts, if rightly rendered, would pronounce with the moſt unequivocal preciſion in favour of the divinity of our Saviour. Mr. Wordſworth has, by a very induſtrious and accurate reſearch into the early Fathers, diſcovered not only the ſtrongeſt evidence in favour of Mr. Sharp's poſition, but, further that the paſſages in queſtion, and particularly the ſtrongeſt of them, (Titus, c. ii. v. 13) were always underſtood by the antients in the ſenſe which Mr. Sharp affixes to them, nay, that this was the caſe even with the Arians. This has called forth a champion of the Socinian cauſe, a gentleman who aſſumes, with great pleaſantry, the name of Gregory Blunt, and who, as far as I can learn from the Reviews which I have ſeen of the book, has exhibited no ſmall degree of inſolence and vulgarity, with a levity partaking pretty largely of profaneneſs. With the book, however, I have not ſo much to do, as with the review of it by the

the Monthly Reviewer; with the man who endeavours as far as he can to promote the circulation of ſuch traſh. This gentleman has taken upon him to criticiſe the three books together, evidently with a view of depreciating as much as he could the labours of Mr. Sharp and Mr. Wordſworth.

You will be ſurprized (or perhaps you will not, though I was) to find our Critic in the very opening treating this queſtion (that of our Lord's divinity) as a ſubject quite gone by. "In theſe publications," ſays he, "the authors have attempted to revive a controverſy which we had flattered ourſelves had ſubſided, at leaſt among learned men! and," he adds, "we enter upon it with reluctance, having no deſire to ſignalize ourſelves in this wordy war." This is, it ſeems, a mere diſpute "de lanâ caprinâ;" but upon this I ſhall obſerve more fully hereafter. He then proceeds to treat this as quite a *new* matter, and what he would by no means have adviſed to be brought forward. "What," ſays he, triumphantly, "muſt common Chriſtians think of being now referred to the uſe of articles and copulatives for proofs of a fundamental doctrine? What muſt they think of the perſpicuity of the New Teſtament, and of all the learned men, who have from age to age been employed in ſtudying, tranſlating, and commenting upon it, if new evidences of the divinity of that perſon are ſtill to be diſcovered, who is the ſubject of its revelation." "Now, Sir, this Critic muſt know that it is inconteſtibly proved by Mr. Wordſworth that this is no *new* invention; that the conſtruction contended for by Mr. Sharp is the conſtruction recognized by all the Fathers, with hardly an exception, down to the days of Eraſmus; that Beza clearly points to that rule which ſtands as the firſt of Mr. Sharp's: nay, that Eraſmus does it, though he choſe, manifeſtly againſt his better judgment, to adopt another interpretation. As to its depending upon "articles and copulatives," ſince articles and copulatives are words, and words are the repreſentatives of ideas, I cannot ſee how that can form an objection or create a prejudice againſt any argument; and the Critic muſt have been hard put to it who could reſort to ſuch a pitiful cavil. Where an argument can be raiſed the other way, Arians, at leaſt, are glad enough to reſt their cauſe upon "an article;" witneſs all that has been ſaid about the want of the article before θεος; in John, c. i. v. 1.

After ſome flouriſhes reſpecting Mr. Gregory Blunt, whom he repreſents as ſo much a match for thoſe whom he attacks, that he "makes his thruſts not only with dexterity, but playfulneſs," our Reviewer comes to the queſtion itſelf, and ſtates Mr. Granville Sharp's firſt rule, which, for the clearer underſtanding of what I have to obſerve, I ſhall alſo ſet down here. It is that "when the copulative και connects two nouns of the ſame caſe [viz. nouns (either ſubſtantive, adjective, or participles) of perſonal deſcription, reſpecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill] if the article ὁ or any of its caſes precede the firſt of the ſaid nouns, or participles, and is not repeated before the ſecond noun or participle, the latter always relates to the ſame perſon that is expreſſed or deſcribed by the firſt noun or participle, i. e. α denotes a further deſcription of the firſt named perſon." The conſequence will be, that (among other paſſages) "την επιφανειαν της δοξης του μεγαλου θεου και σωτηρος ἡμων Ιησου χριστου." Which is, in our tranſlation rendered, literally but ambiguouſly, "the glorious appearing of the great God and our Saviour Jeſus Chriſt," ought, in order to give the full force of the original in our idiom, to have been rendered "the appearance of the glory of our great

God and Saviour Jeſus Chriſt:" thus directly applying the deſcription of "great God" to our Saviour. So alſo Epheſ. v. 5, "εν τη βασιλεια του χριστου και θεου," ſhould be rendered the kingdom of "the Chriſt and God;" or, the better to give the true meaning in our language, the kingdom of (Jeſus) "the Chriſt and God," or "the kingdom of Chriſt *even* God."

It is upon the latter of theſe paſſages that the Critic fixes as affording a fair ſpecimen of the merits of the ſeveral writers whom he is reviewing, certainly not as that which is leaſt advantageous to Mr. Blunt. Of him, indeed, it is ſaid that he "has advanced *more* againſt Mr. Sharp's rule than Mr. Wordſworth has for it:" and that "he ſhews that Mr. Wordſworth has been unfortunate in his quotations from the Fathers." What truth there is in the firſt of theſe aſſertions I ſhall preſently examine: as to the latter, if it refers, as I preſume he does, to a ſolitary quotation from Juſtin Martyr, I ſhall alſo ſhew that in that Mr. W. is *not* unfortunate. I ſhall, however, firſt obſerve, that the Reviewer diſpatches Mr. W. in a very few words. He ſays that "Mr. S. derives much encouragement from him: that he is aſſured, in addition to a hoſt of learned quotations from the *later* Fathers marſhalled on his ſide, that, excluſively of the few paſſages in which he wiſhes to reform the common verſion, there is not one exception to his firſt rule in the New Teſtament." Mr. W. declares moreover that "it is not '*anceps*,' not 'ambiguum;' and he adds that the Greek muſt be a *ſtrange* language if ſuch a thing were poſſible." Now here, I ſhall firſt notice a glaring attempt to miſlead the reader, not uncommon I am afraid with this Reviewer. He talks of quotations from the *later* Fathers, as if Mr. W. had cited no other; whereas his quotations are from *all* the Fathers, the *earlier* certainly as much as the *later*. As to the reſt, what is put here ſneeringly, happens to be the plain fact: it is not nor can be diſproved by either Mr. Blunt or his Reviewer; and until it is, it muſt be allowed to be deciſive.

We come now to the main criticiſm, upon Epheſ. v. 5. Having ſtated Mr. Sharp's reaſoning, and diſpatched Mr. W. in the words above cited, the Reviewer comes to his hero, Mr. Blunt. We find this gentleman juſt catching at a paſſage in Lowth's Grammar, where the Biſhop obſerves a near affinity between the Engliſh and the Greek Article, as authorizing him (Mr. Blunt) in deciding this queſtion by "modes of expreſſion in the vernacular tongue." And this gives him an opportunity of being witty for the entertainment of his Engliſh readers. As, however, I do not apprehend that any man who has the ſlighteſt knowledge of both languages will be influenced one moment by ſuch reaſoning, I ſhall not waſte the reader's time with any obſervations upon that. As to what is ſaid of the ſuppoſed uncertainty of the Greek Article, it is, I apprehend, equally futile. If it be ſhown, as *it is* ſhewn, that a *particular claſs of writers* have uniformly adhered to one particular conſtruction of the Article, what better foundation can there be for laying down a rule *as reſpecting them only?*

We now come to the allegations of Mr. Gregory Blunt, when "armed," as his encomiaſt ſays, "in all the panoply of Greek criticiſm." And the amount of this appears to be, that Mr. Gregory Blunt has diſcovered that "χριστος is not a proper name, but an *epithet!!!* That χριστος being an epithet Mr. S. renders the expreſſion quite harſh and intolerable by making that word relate to the ſame perſon as θεος." We are then entertained with ſome very witty illuſtrations of this in the Engliſh idiom—not a word how it ſounds in the Greek: but, ſays this gentleman, "He muſt be a very rude

rude writer indeed, more rude than any of the Galilean penmen who ſhould ſay, 'the anointed and God' (meaning thereby one and the ſame perſon) did ſo and ſo." This is followed by much of this ſort of ſtuff, which conſiſts in abſurdities of a man's own making. He works himſelf up at laſt to this, that "to ſay, 'the kingdom of the anointed even God,' if one and the ſame being be intended, is exactly like ſaying 'in the contemplation of the divine even being." Now, Sir, if this be the caſe, let us take other paſſages of undoubted conſtruction, and try this propoſition of Mr. Blunt's by them. "St. Paul ſays, χριστος—ημων πασχα—χριστος—η ζωη ημων—ſhall we continue to render theſe paſſages—'Chriſt our paſſover'—'Chriſt who is our life"—or muſt we ſay "our anointed paſſover." "our anointed life?" Sir, I ſhould feel aſhamed of this levity, if the wiſe man had not bid us "anſwer a fool according to his folly." But let us return to the main argument—What, I will aſk, will this Mr. Blunt do with ſo many paſſages where χριστος appears without adjunct of any kind, noun, or article? I open the book and ſee χριστος υπερ ασεβων απεθανε. Was it an epithet that died for the ungodly? A little lower we have χριστος εγερθεις εκ νεκρων. "Chriſt raiſed from the dead. Nay, afterwards, we are κληρονομοι μεν θεου, συγκληρονομοι δε χριστου—"Heirs with God, and joint-heirs with Chriſt. Is Chriſt here only an epithet?—Nay, are not "God" and "Chriſt" here nouns of exactly the ſame deſcription? But I will now put this beyond all doubt: I will ſhew this gentleman that the "Galilean penmen" did, in a paſſage where the conſtruction is unqueſtionably plain, couple χριστος with a perſonal noun quite equivalent (as to grammatical conſtruction at leaſt) with θεος. In Acts ii 36. Peter tells the Jews that God had made that Jeſus whom they crucified. Κυριον και χριστον "both Lord and Chriſt." Mr. Blunt may now, if he pleaſes, tranſlate this, for the benefit of Engliſh Socinians, "Lord and anointed;" but he will recollect, in that caſe, that the "harſhneſs and intolerableneſs of the expreſſion," or whatever elſe he may pleaſe to call it, is his and not St. Peter's. Undoubtedly if χριστος can be made to relate to the ſame perſon as Κυριος, it can be made to relate to the ſame perſon as θεος, except with thoſe who have a mortal averſion to the junction of thoſe two words.

In truth, Sir, Mr. Blunt was ſo blind as not to ſee that even his denying Chriſt to be a "proper name" was no objection to Mr. Sharp's poſition, but the contrary. The fact is, though this gentleman, and his reviewer, could not, or would not, ſee it, that Chriſt is generally uſed as a "proper name." But, at other times, and in its original acceptation, it is a noun deſcriptive of office." It is ſo in the paſſage cited by Mr. Sharpe, and ſome others, as John i. 41. x. 24. But nineteen times out of twenty it is a mere deſignation of the perſon. This is not particular to that word. We ſay, the King, the Chancellor, the General, moſt commonly only meaning to point out the individuals; at other times we uſe the words with expreſs reference to the functions of their office or their ſtation.

I could add more, but I fear to be tedious. I can only ſay for my apology, that I conſider the maintaining of the paſſages in queſtion in their proper conſtruction and import as of the utmoſt conſequence. They are a death-blow to Socinianiſm. The Arians may endeavour, as their predeceſſors did, to reconcile them with their theory, but a Socinian can never get over them. I have not ſeen the third edition of Mr, Sharp, ſo know nothing of his preface, of which the Reviewer ſpeaks ſo contemptu-

ouſly

ouſly; but I think it muſt appear to you, Sir, that if he did not reply to Mr. Blunt, it could not be for want of ability to "invalidate the accuracy of his ſtatements and concluſions," but probably becauſe he held him in contempt.

Should you think proper to inſert this, I ſhall purſue my ſubject in another letter, and am, Sir,

Nov. 19. Your's——T. L.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

ON reading the Review in your laſt Number, p. 398, of my ſimple trifle, (Auguſtus and Mary,) I was not a little chagrined at the following paſſage:

"The author alſo tries ſatire, which being beyond his reach, he ſubſtitutes abuſe. Mr. William Gifford is not an object to be hurt by the attacks of ſuch a puny aſſailant."

I do not, Sir, remember, in the whole of that work any thing which can be conſtrued into an attack upon that gentleman's talents; but if there be, I do aſſure you, I am clear of all *intentional* offence: and it has ariſen from an unfortunate ſtupidity about me, which prevents me from expreſsing *clearly*, what I feel *forcibly*. Upon looking over, however, the pages of that tale, I found the following paſſage:

"The Della Cruſcan *ſchool*, who have been ſo ſeverely laſhed by the MASTERLY PEN of Gifford, offered to her mind many congenial compoſitions, &c." p. 141.

I do not think that any one will call that *abuſe*—if ſo, alas! what torrents of abuſe have not been poured, from time to time, upon certain unfortunate perſons called Shakſpeare, Milton, &c.!

But in fact, I feel pleaſure in declaring that I hold Mr. Gifford's talents in very high eſtimation, and think he has done no ſmall ſervice to literature, in quieting thoſe melodious ſwans, whoſe poetic dribblings ſo completely diſgraced (in their popularity) the national taſte.

Should you ſo far favour me as to inſert this letter, thus enabling me to clear myſelf from what I conſider an unjuſt imputation, I ſhall feel myſelf as much indebted to your liberality, as I have been heretofore, to your literature.

I remain, Sir, &c.

WM. MUDFORD.

TO THE EDITOR.

SIR,

AT the concluſion of your very flattering Review of my pamphlet upon the Calviniſtic and Arminian controverſy, you do me the honour to offer to my conſideration a diſquiſition upon Epheſ. II. 8, 9, in which you ſuppoſe the clauſe, "and that not of yourſelves, it is the gift of God," to refer to *ſalvation by grace through faith*, rather than to *faith itſelf*. I readily allow that this interpretation agrees perfectly well with the context, perhaps, indeed, better than the other; inaſmuch as the drift of the apoſtle's argument is to prove, that we are ſaved by grace, and not by our own merits; and becauſe, if the clauſe in queſtion *be* referred to faith, it muſt be taken parenthetically,

parenthetically, which in ſome meaſure deſtroys the harmony of the ſentence, the *final* clauſe, "not of works, leſt any man ſhould boaſt," evidently and neceſſarily relating to *ſalvation* and not to *faith*. At the ſame time I cannot but heſitate to give up the other interpretation, when I conſider the authorities by which it is ſupported. Each of the two books of Homilies, prefers it. In *the firſt part of the ſermon of ſalvation* are the following words:—"upon our part, true and lively faith in the merits of Jeſus Chriſt, which yet is not ours, but by God's working in us. And, therefore, St. Paul declareth here nothing upon the behalf of man concerning his juſtification, but only a true and lively faith, which neverthelefs is the gift of God, and not man's only work without God."

It is true the author of this Homily does not directly refer in the margin to the text under conſideration; but, as there is nothing upon the ſubject of *faith being the gift of God*, in the 3d, 10th, and 8th chapters of the Epiſtle to the Romans, to which his three laſt references are made, I ſhould conceive that he muſt have had in his eye the paſſage in the Epiſtle to the Epheſians.

The third part of the ſermon for Rogation week is, however, ſufficiently explicit. "I promiſed to you to declare, that all ſpiritual gifts and graces come ſpecially from God. Let us conſider the truth of this matter, and hear what is teſtified firſt of the gift of faith, the firſt entry into a Chriſtian life, without which no man can pleaſe God. For St. Paul confeſſeth it plainly to be God's gift, ſaying, *Faith is the gift of God.*" Here the author's marginal reference is to Epheſ. II.

The ſame mode of interpretation is adopted by Welchman and Whitby. "Neque enim fidei noſtræ plus meriti ineſt quam operibus, quum ipſa etiam ſit in nobis imperfecta, et tota quantacunque ſit, ſit Dei donum. Epheſ. II. 8." Welchman on Art. XI. Note 2, "For by grace are ye ſaved through faith, *(in Chriſt,)* and that *(faith is)* not of *(and from)* yourſelves, it is the gift of God." Whitby's Paraphraſe on Epheſ. II. 8.

Being at preſent in the country, I have not had an opportunity of conſulting any other commentators; if I had, I ſhould very probably have found that ſome of them ſupported your interpretation. But, whether we are to refer the ambiguous clauſe to *ſalvation* or to *faith*, the doctrine that "*Jeſus is the author and finiſher of our faith*," and the doctrine that *we* "*are ſaved by grace through faith*," will each remain firm and indiſputable; and moſt heartily do I aſſent to your concluding obſervation upon the latter of theſe points, that I "do not conceive how any man can be of the Church of England, or can call himſelf a Chriſtian, who denies it."

I remain, with much reſpect, your obedient humble ſervant,

GEORGE STANLEY FABER.

The following communication we received three months ago, but all our enquiries after the pamphlet to which it refers have been fruitleſs. Should any one of our readers be in poſſeſſion of it, he will oblige us much by favouring us with a ſight of it.

THOMAS PAINE.

IT is highly proper that you give a critique on a moſt inflammatory and abſurd pamphlet, publiſhed in America, by Paine, this ſpring, and circulated with ſuch induſtry in this country, that I have been aſſured, by a

Middleſex

Middleſex patriot, that no leſs than *seventy thousand* of them were brought to London in one month, though I ſtrongly ſuſpect they were printed here. They have been much diſperſed among the volunteer corps, and the old rumour is lately revived, that as the volunteers have now arms, they will never lay them down till a reform is brought about. This was in every patriotic mouth at the late election. The title of the pamphlet is, "A Letter to the People of England. It is well known that a certain young republican Baronet, ſent 300l. to Paine, to enable the old traiterous Out-law to get off to America, where he now enjoys an ample income, the countenance of the democratical and atheiſtical Jefferies, and is buſily employed in writing a long and circumſtantial hiſtory of the French Revolution, combined with Engliſh affairs! A piece of plate, of very conſiderable expence, and very highly wrought, has been preſented to this agitator by our ever reſtleſs, though apparently quiet, republicans, ſince his retreat to America. Any one may gueſs who paid the piper, at leaſt who was chief ſubſcriber. It contains a flaming motto: "*Humanæ libertatis vindex.*" The interior Cabinet of Democracy was never more active than at this moment, and the late junction of the Republicans with the Whigs, is ſuppoſed, by both ſides, a maſter ſtroke of policy, which will decide the fate of the country. Be vigilant; I am ſorry to be *so late*, but my intelligence is *inſtant*; notwithſtanding the vigilance of government an immenſe number of the Age of Reaſon have been circulated among the Iriſh Catholics.

Aug. 28.

POETRY.

The following inſcription, intended, by Lord SHEFFIELD, for a monument of Mr. GIBBON, is the compoſition of Dr. PARR; and the elegant lines ſubjoined to it, were written by a late moſt learned, and, which is much better, a moſt pious and moſt worthy Doctor, the Rector of a celebrated grammar ſchool in Scotland, and who returned them to a friend by whom he had been favoured with a copy of the inſcription, on which they are a very juſt critique.

EDUARDUS GIBBON
Criticus, acri ingenio, et multiplici doctrinâ ornatus
Idemque hiſtoricorum qui ſortunam
Imperii Romani
Vel labentis et inclinati, vel everſi et funditùs deleti
Literis mandârunt
Omnium facile princeps
Cujus in moribus erat moderatio animi
Cum liberali quâdam ſpecie conjuncta.
In Sermone
Multâ gravitate comitas ſuaviter adſperſa
In ſcriptis
Copioſum, ſplendidum
Concinnum, orbe verborum
Et ſummo artificio diſtinctum
Orationis genus
Reconditæ, exquiſitæque ſententiæ

Et

Et in momentis rerum politicarum obſervandis
Acuta et perſpicax prudentia
Vixit annos LVI, Menſ. VI. dies XXVIII
deceſſit XVII Kal. Feb. anno ſacro
MDCCLXXXIV.
Et in hoc mauſoleo ſepultus
Ex voluntate Joannis Domini Sheffield
qui amico benemerenti et convictori humaniſſimo
H. Tab. D. S. S. P. C.

Ad Eduardum Gibbon nuper defunctum

Hæc legit placido pectore Zoilus
At paucos tetrico lumine nœvulos
Tandem perſpiciens, ſic loquitur ſenex
Sermo nitet nimio cultu brevis; aurea paſſim
Immodicâ rutilat pagina luxuriâ;
Sic auro radiata Sinus, radiata capillos,
Diſſimulat patrium Delia flava decus.
Cumque novæ reſeras flagra et vexamina Sectæ
Parte pates, timido pectore, parte lates.
Leniter, et tremula Medicaſter vulnera dextrâ
Permulces populi ſanguinolente pii.
Si tibi grata minus redivivi dogmata Chriſti
Sperne palam, latebras inſidiaſque fuge.
Hic tibi ne profint docti præconia PARRI
Blanda nec immodica laus cumulata manu,
Qui mores nimium ſanctos, et labe carentis
Non hominum, nimio pingit amore deum.
Has mihi ſi dederis patiens evellere ſentes
Cætera ſunt violæ, lilia, myrrha, Roſæ.

EPIGRAMS.

THE SELF-REFUTED.—WRITTEN IN 1763.

"A Tyrant reigns," is Wilkes's cry *;
He'll ſwear it—and he may ſo;
But to himſelf he gives the lie,
By living ſtill to ſay ſo.

THE MODERN SAINT.

His curſes o'er the groaning crew,
As if theſe only were their due,
The modern ſaint lets fall;
Nor ever bleſſes them at all.
That's hard, ſince his attention's ſuch,
'Tis ſaid, he ſeldom leaves them much
To bleſs themſelves withal.

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* This, by changing the name, might be adapted to other times and circumſtances, as we might ſay "Fox's cry," or "Burdett's cry," &c. &c.

ON

ON THE GALLANT DEFENCE OF JERSEY, AGAINST THE FRENCH, JANUARY 6, 1781.

In vain, baſe Rolencourt * for conqueſt thirſted;
Our men were Jerſey-men—but his were worſted.

ON LORD HOWE'S VICTORY, JUNE 1, 1794.

As traitors ſo lately exclaimed with a grin,
"Lord, how he goes out! and, Lord, how he comes in!"
We now to the traitors themſelves may appeal,
With, "Lord, how did they ſtare! and Lord, how did they feel!"

ON LORD NELSON'S VICTORY AT THE NILE, AUGUST 1, 1798.

France ſaw great Nelſon chaſing o'er the waves
Her *flying heroes*, and *tyrannic ſlaves*.
Sorely ſhe rued their ill-adviſed departure,
They meant to hunt the Turk—but caught a Tartar.

ON BONAPARTE'S THREATENED INVASION.

What! To conquer all England, how dares he pretend,
This ambitious, but vain undertaker!
When experience has ſhewn that, where Britons defend,
He's unable to conquer *one* ACRE.

ON THE GREAT EARL OF CHATHAM.

Great Chatham, who from humbled France,
Acquired a deathleſs name,
The FIRST OF STATESMEN ſtood confeſs'd;
And nations own'd the claim.

Yet by one act he weaker made
This claim, inſtead of ſtronger;
He gave th' admiring world a ſon—
And then was FIRST no longer. INCOGNITUS.

THE PIONY AND THE LILLY OF THE VALLEY.

When ſummer gaily decked the ground
In all the charms of May,
I careleſs ſtrolled the garden round,
And thus began the moral lay.

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* "Baſe Rolencourt," or "the baſe Rollecourt," for I believe the name was differently ſpelt. This epithet was richly deſerved, for he moſt *basely* expoſed Governor Corbet, then his priſoner, to the fire of his own troops. The Governor had two ſhots through the hat, while the *base* and infamous Frenchman was killed by a ſhot in the mouth. At the ſame time our commander, the gallant Major Pearſon, fell, like another Epaminondas, Wolfe, or Abercrombie, in the arms of victory! May thïs little Epigram be an additional monument of French treachery, and Britiſh heroiſm!

Oh,

Oh Modeſty, thou ſweeter grace!
Than e'er adorn'd the female mind,
Without whoſe aid the lovely face
And beauteous form ſmall homage find.

Ah why wilt thou no longer ſtand
The guardian ſpirit of our iſle,
And why ſhould Faſhion's changeful hand
Our ſimple native manners ſpoil?

How can the limbs ſo bold diſplayed,
The boſom all expoſed to view,
Be ever ſanctioned by the maid
Who holds to thee allegiance true?

As thus I ſung my ears were caught
By ſounds that filled me with ſurprize,
They may (although with folly fraught)
Teach thoughtleſs maidens to be wiſe.

A Piony in crimſon dreſt,
With beauties flaring as the ſun,
The lilly of the vale addreſſed,
And thus the daſhing flower begun.

You ſhrinking, ſilly, ſhamefac'd flower,
Who hide your beauties from the day,
Like me enjoy the fleeting hour,
Be loved and courted while you may.

Indeed your formal prudiſh ways
Will admiration never win,
I cannot bear thoſe odious ſtays,
That horrid muffling to the chin.

Off with your cap, your boſom bare,
Diſplay your ſhoulder blades at leaſt;
The eager gaze, the wond'ring ſtare,
Is to each female heart a feaſt.

As thus ſhe ſpoke her boſom roſe,
That more its beauties might be ſeen,
The modeſt lilly ſhrunk more cloſe,
And higher drew her tucker green.

In mildeſt accents ſhe replied,
I blame not modes which others uſe,
But thoſe I ſee ſo vainly tried,
I ſee no reaſon I ſhould chuſe.

When Flora's votaries ſearch the bed,
Their eager gaze I ſtrive to ſhun,
Behind my leaves I veil my head,
For I would ne'er unſought be won.

And mark herein the difference lies,
And you the reaſon may deſcry,
The lilly's modeſt form they prize,
But ſtare at you and paſs you by.

COMPLIMENTS OF CONDOLENCE TO MODERN AUTHORS, ON ACCOUNT OF THE EDINBURGH REVIEW.

Poor modern authors, I indeed deplore you,
Far more than thoſe that ever wrote before you!
Your diſſertations, hiſtories, and ſongs,
Have fallen on "evil days and evil tongues."
Theſe Edinburgh Critics, whatſo'er they be,
Pert advocates who never earn'd a fee,
But jabber Engliſh-Scotch, like grinning apes;*
Or whatſoever elſe their ſwaggering ſhapes:
Conceited parſons,† without taſte or learning,
Raw ſchool-boys,‡ who would judge without diſcerning;
Or ſuch as think that wiſdom ſhows by rigor;
Or that good writing reſts on ranting figure;
Who, puff'd with pompous aſtronomic ſwell,
Of *waning creſcents*§ ludicrouſly tell.
Poor authors! I deplore you, dead! dead! dead!
Preſſ'd down by Edinburgh doit, and Caledonian lead!

ON THE EDINBURGH QUARTERLY REVIEW.

"Inſtead of *Quarterly* Review"
Said a poor author, black and blue,
And pinch'd and ſcratch'd by critic claws,
Dipp'd in the ink of Draco's laws,
"Read *Quartering*; for if you mark their ſlaughter,
"Their uſual ſentence is, hang! draw! and quarter!"

SCIPIO.

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* Judge J——y! Index damnatur!

† Parſons S. and A.

‡ See the anatomical diſſection of Moore's Anacreon.

§ Many ſuch prodigies as *waning creſcents* occur in other numbers beſides the firſt of this ſtrange Review, and exhibit a portentous aſpect, no doubt, to Scottiſh literature; but their malign influence, it is hoped, ſhall not extend to an Engliſh atmoſphere.

TO CORRESPONDENTS.

Philos is informed that Lord Chatham's Letters were reviewed in our Number for September—Any communication from him will be thankfully received.

J. F. F. is requeſted to accept our beſt thanks for the gratification which we have derived from the peruſal of a very excellent Sermon, printed before the commencement of our Work.

APPENDIX

TO VOLUME XIX.

Eſſai ſur l'Eſprit et l'Influence, de la Reformation de Luther.—An Eſſay on the Spirit and the Influence of the Reformation of Luther. A Work that gained the Prize on that Queſtion propoſed by the National Inſtitute of France. By Charles Villers. Paris. 1804.

THE examination of this very intereſting queſtion, analyſing an event which has given ſo ſtrong a colour to the moral and political, as well as to the religious principles of Europe, is conducted, in general, by M. Villers, with a very liberal and diſcriminating hand. The work is divided into two parts; the firſt contains general obſervations on the ſubject; the ſecond developes its influence on the various ſtates of Europe, as well thoſe who followed the Reformation, as thoſe who ſtill adhered to the conſtitution and forms of the Church of Rome.

Early in the work we meet with theſe very ſenſible remarks:

"It is impoſſible to engage in an inveſtigation of the effects of the reformation, without being in ſome degree compelled to make this reflection, 'The great event which I am conſidering as a cauſe, is it not, in effect, itſelf, the ſimple reſult of other events which have preceded it, to which, and not to this, which is only an intermediate circumſtance, I ought to look up as the true origin of all that has followed?'

"Such, without doubt, is the proceſs of the mind in reſearches of this nature. When it looks forward, its point of departure ſeems to be the fixed baſe from which all the future ſteps proceed; but let it caſt a retroſpective look, and the firſt point only appears as a neceſſary conſequence of thoſe that preceded it, and ſerves only as a paſſage to arrive at thoſe that follow. To the eye of the mind, every aſcending cauſe becomes a ſimple effect, in deſcending, every effect in its turn becomes a cauſe. The propenſity we have to attribute every thing that follows an event to that event itſelf, as if it were its cauſe, is the conductory clue that enables us to arrange the facts of hiſtory; it is the law of coheſion, by which the preſent attaches itſelf to the paſt. To aſcend thus from effect to cauſe, to a firſt cauſe ſubſiſtory by itſelf, and not the effect of any preceding cauſe, is a neceſſary object of our underſtanding, which ſeeks ſome permanent principle on which it may found its ſpeculations. It is on this ſlippery path that metaphyſics loſe themſelves.

"It is neceſſary for the hiſtorian then in the caſe before us, to attend to what preceded the great event he is examining, to determine by the in-

fluence of what cauſes this event has been itſelf brought about, and to what degree thoſe ſame cauſes have influenced the ſeries of ſubſequent events. It is proper alſo for him to conſider what would have happened from the flow and progreſſive march of human nature, ſometimes called the natural courſe of things, if this great event, this ſtriking circumſtance, which is the immediate object of inquiry, had not happened. In fine, he ſhould aſcertain what effect the individual and proper character of the event itſelf, as well as of the age and the nation where it took place, and of the principal actors in it, had on the particular modifications of its conſequences."

The following obſervation of the author, gives a conciſe hiſtory of the French Revolution. "It has been an opinion generally eſtabliſhed among thoſe who reflected on the fate of nations, and this nion has almoſt always been confirmed by fact, that a government, democratic in its principle, transforms itſelf gradually ſooner or later into oligarchy and monarchy, and finiſhes by degenerating into deſpotiſm."

The following obſervation on the Engliſh conſtitution, is, conſidering whence it comes, curious and intereſting. "The conſtitution of England has been much admired. I am not inclined to argue on its value, but what renders this ſtrange [*bizarre*] conſtitution ſo good, is the patriotiſm, the pride, the independence of the peaſant, the citizen, and the gentleman; cauſe the ſentiments of ſlaves to enter into all thoſe hearts which beat with liberty; and you would ſee of what uſe this fine palladium of the conſtitution would be." There certainly 'needs no ghoſt to tell us,' that no conſtitution can make men free who wiſh to be ſlaves; but, ſurely, the general patriotiſm, pride, and independence of a people, muſt owe much to that conſtitution, of which they afterwards become the preſervers and defenders.

The author makes the following obſervation on the different effects of the ſpirit of religious controverſy introduced by the Reformation, and the ſubmiſſion to the dogmas of authority enforced by the Church of Rome.

"We may remark (he ſays) that thoſe religious diſputes which only relate to different opinions in theology and matters of faith, have contributed to keep alive in Proteſtant countries that lively ſpirit of religion, and that attachment to Chriſtianity, which is found ſo much more ſtrongly marked there, than in Roman Catholic countries. It is better after all to diſpute about religion, than to ſit down quietly without any; it is better to diſpute about the mode of worſhipping God, than not to believe in him at all, and to repoſe in indifference and lukewarmneſs on every thing that concerns our relation with the Deity."

This reaſoning ſeems plauſible, but how long will religious controverſy, if encouraged, confine itſelf to ceremonies only, without entering on eſſentials; it was the opinion of an ancient philoſopher, that even atheiſm was preferable to enthuſiaſm, in as much as it was better not to believe in a God, than to form injurious notions

notions of his attributes and moral government of the univerſe.—The aſſertion has a boldneſs that almoſt borders on the prophane; but when we view what enormities mankind have committed through erroneous principles of religion, we muſt deprecate the idea of truſting to human reaſon alone, unaided and unreſtrained by authority derived from the precepts of the revelation of the laws of the Deity to mankind. Much evil has, beyond doubt, ariſen from the falſe interpretation of Scripture, by a ſelfiſh prieſthood, while the Scriptures were locked up in a dead language; but much evil has alſo ariſen from the abſurd, the immoral, and the blaſphemous notions which have been diſſeminated by the indiſcreet and the enthuſiaſtic commentaries of the ignorant, of the fooliſh; and we may add, the frantic.

We give M. Villers credit for the following paſſage, though we are ſurpriſed to ſee it in a book printed by authority, at Paris, in the year 1804. Speaking of the ſpirit of perſecution that followed the revocation of the edict of Nantes in France, he adds, "This laſt exploſion of papal intolerance had at laſt ceaſed. The unfortunate Louis XVI. whom a great deal of zeal for the Catholic religion had not rendered inhuman, was labouring to heal every wound, when that ſtorm aroſe, of which he became the moſt illuſtrious victim."

In the following remark we do not think the author quite conſiſtent with himſelf. After conſidering what great effects the Reformation has already produced on the moral and political ſtate of the world, he ſays, "Thus two Saxon monks will have changed the face of the globe, the Dominican Tetzel came impudently to preach indulgences at the gates of Wittemburg; the free and vehement Luther was indignant at it, he ſtood up to oppoſe the indulgences, and all Europe was diſturbed, a ferment enſued, and violence followed; a new order of things was the reſult, and powerful republics were formed. Their principles ſtill more powerful than their arms, introduced themſelves among all nations, whence great revolutions have ariſen from it, and thoſe which muſt yet ariſe from it, are without doubt incalculable." Here the author imputes the reformation, with all its conſequences, to two Saxon monks; though he has told us before, that it was only the effect of other pre-diſpoſing cauſes.

Gedichte, &c.—Poems, by W. N. Freudentheil. Hanover. 1803. Pp. 246. Helwingſch.

IT has been ſometimes imagined by perſons who have traced the hiſtory, and ſtudied the monuments, of Literature and the Fine Arts, with a ſpirit of philoſophical reflection; that the firſt rude ages of POETRY have been, and muſt ever, by a natural neceſſity, be, thoſe, in which, as the moſt originally expreſſive of the moſt picturesque appearances of exterior nature, and the moſt wildly and variouſly impaſſioned ſentiments of the human heart, the produc-

tions in this art, tranſcend in eſſential excellence, whatever has been, or can be, ſupplied by the greater taſte and labour with which it may be, in its ſubſequent progreſs, cultivated.

Yet we know not whether the experience of the preſent time muſt not be owned to contradict that plauſible opinion. None but the mere poets of the cloſet are now content to write from books, and from tame or fantaſtic imitation merely. None but *Methodiſts*, (if we may preſume to borrow an alluſion from abſurdities which diſgrace religion;) *Methodiſts* in poetical feeling, inflamed, or pretending to be inflamed, by a crazy, unnatural ardour of ſentiment in theſe matters, can endure ſuch poetry as, after being put entirely out of faſhion by the inimitable wit and humour of the BAVIAD and MÆVIAD, has been, to our aſtoniſhment, impudently revived in the trite common-place, the alliterative rant, and the rumbling *hurdy-gurdy* verſification of ſomething that, to the ſhame of the age, has been praiſed,—chiefly, perhaps, for the DEMOCRATICAL RAVINGS which it contains, under the title of the PLEASURES *of* HOPE. But, the extenſion of the range of knowledge, has brought us into acquaintance with many novelties of *external nature*, to which mankind, in the infancy of civility and refinement, are unavoidably ſtrangers; but which, having power to agitate our paſſions and imagination, are, therefore, fit ſubjects and engines of poetical genius. New modifications of *human character*, even ſuch as have never before been obſerved, far leſs recorded, are every day preſenting themſelves to the mutual notice of mankind, in their intercourſe with one another: And theſe add ſo many new ſubjects to the range of poetical exertion, in its moſt intereſting provinces. How much leſs varied the characters of *Homer*, than thoſe of *Shakeſpeare?* The improvements and refinements in the Arts, do not ſo much remove us from nature, as bring us nearer to the proper truth and beauty of its deſigns: And, the nearer we arrive toward theſe in our artificial productions; ſo much the more are theſe fitted to touch the mind, in the poetical deſcriptions of them. The poets of the rude ages, are never, as to local circumſtances, widely converſant with the appearances of nature, as they vary over the face of the globe, or with the tribes of mankind, in the numberleſs diverſities in which they exiſt in the different regions of the habitable earth: And thus muſt they, of neceſſity, be ſtrangers to a multitude of objects the moſt ſuitable for poetical imitation, which the more enlarged geographical and hiſtorical knowledge of later and more civilized times, of neceſſity, opens to the poet's uſe. Theſe are reaſons which, even if no *Goldſmith*, no *Gifford*, no *Burns*, no *Burger*, no *Klopſtock* had, in modern times, ariſen, ſhould have led us to believe, that the hope of new poetical originality, worthy of the firſt ſimple force and ſublimity of the art, was not, even in theſe days of refinement and luxury, to be reſigned. But reſearch and reaſoning are, here, almoſt unneceſſary.—He that compares the poetry which Europe and Aſia have, within theſe laſt fifty years ſupplied, with that which even Greece and

Rome

Rome produced in the ages of *Homer* and of *Ennius*, will feel, without going into any ſubtlety of diſquiſition, that the genius and the ſkill of poetry have been exalted with the general progreſs of refinement and ſcience. Indeed, if one were particularly to diſtinguiſh every age in the hiſtory of mankind, by a title taken from that in which it chiefly excels; the preſent might, perhaps, be marked above all the paſt, as "*the* AGE *of* POETS."

The poems of Mr. FREUDENTHEIL afford remarkable evidence, that true poetical genius ſtill continues to ariſe in Germany, and is at no loſs for ſubjects on which to exerciſe itſelf, without the imitation or repetition of excellence already trite. There is a pleaſing amenity in the ſpirit and temper which predominate throughout his verſes. The verſification is ſweet, and light, and admirably varied, in the flow of its melody. The language is not only claſſically pure, as to its freedom from ſoleciſms and foreign idioms; but is truly that ſelection of phraſeology which is appropriated, in the German language, to the picturesque and ardent expreſſion of poetry. The Critics of Goettingen have already honoured this volume with high and liberal praiſe. We ſhould not need to praiſe it, if we could conveniently preſent ſome of its beauties in a ſuitable tranſlation to our readers, who cannot enjoy them in the language in which they have originally appeared.

Hiſtoire comparée des Syſtêmes de Philoſophie, relativement aux Principes des Connaiſſances humaines.—A comparative Hiſtory of the Syſtems of Philoſophy, relative to the Principles of Human Knowledge. By J. M. Degerando. Paris. 1804. Three Vols. 8vo.

A HISTORY of the various ſyſtems of thoſe perſons who call themſelves philoſophers, may, in other words, be called a hiſtory of the waking dreams of the human mind. In the work before us, the author purſues his inquiry through all the mazes of conjecture and inveſtigation, of reaſon and imagination, of truth and error, from Thales to Kant; and with much laborious reſearch he has collected all the various dogmata of the different ſchools of philoſophy, has compared them together, and given his own opinions of each; in which opinions we find many things to praiſe, and ſome things to cenſure.

After tracing the progreſs of philoſophy, and the opinions of philoſophers, when we look back on this vaſt picture of human ſcience, how few names do we find that have, without prejudice, and without enthuſiaſm, been accurate inquirers concerning general nature and human intellect, and have added to the real ſtores of human ſcience; how few that we can claſs with Socrates, Ariſtotle, Galileo, Bacon, and Newton.

M. Degerando has divided his work, or, as he ſays, the work divides itſelf into two parts. The firſt is a plain hiſtorical account

of the ſyſtems formed by the imagination of philoſophers, relative to the principles of human knowledge, with an indication of the connection that unites each of theſe ſyſtems with the opinions which are derived from them. The ſecond is a critical analyſis of the ſame ſyſtems, where their motives are oppoſed to each other, and their different effects compared.

It immediately ſtruck us, that the objects of this diviſion were not ſufficiently diſtinct; and that in giving an account of the connection between the ſyſtem itſelf, and the opinion derived from it, and of the oppoſition of one ſyſtem to another, it would in both caſes be neceſſary to analyſe the ſyſtems, and go over the ſame ground again; and on peruſing the work our conjectures were confirmed, and we often found the author ſaying again in the ſecond part, what he had before ſaid in the firſt.

The author begins by claſſing the philoſophers according to what he calls five philoſophic epochs; the firſt, beginning ſix hundred years before the Chriſtian æra, the age of Solon, Thales, and Pythagoras, and ending with the death of Anaxagoras, comprehending about two centuries. The ſecond commences with Socrates, and laſts four centuries. The third, to uſe the author's own words, 'begins about the time that Rome became the miſtreſs of the world, and the ſlave of the Cæſars, which ſaw the birth of Chriſtianity, and the loſs of Grecian glory and independence. The rapid progreſs of the Arabians under the Caliphs, the eſtabliſhments for learning under Charlemagne and Alfred, and the foundation of a new empire in the Weſt, mark the fourth period. But, (continues M. Degerando) what a number of remarkable events accumulate round the fifth epoch! The invention of printing; the diſcovery of America; and the way to India; the reign of Charles V.; the reformation of Luther and Calvin; the downfall of the ancient edifice reared by the ſcholaſtic philoſophy; the great diſcoveries in Natural Hiſtory and Aſtronomy. A ſudden revolution took place in men's ideas, for a moment, people walked as chance directed, it was the reſtleſs agitation of a ſudden waking from ſleep; but Bacon appeared, fixed the progreſs of reaſon, and the deſtiny of ſcience, and led as his followers the greateſt geniuſes which had illuminated modern times.'

Mr. D. then proceeds to give the diſtinctive and eſſential character of each of theſe periods. During the firſt of theſe five periods, he ſays, the principles of human ſcience were ſought in the *nature of things*, and in their primitive elements; this could only be attained by hypotheſes, and accordingly hypotheſes were predominant. During the ſecond of theſe periods, theſe principles were ſought in the nature of ſcience itſelf, the human underſtanding then reflected on itſelf, and meditation preſided over the formation of theories. During the third period, the ſource of all knowledge was ſought in inſpiration and extaſy, derived from contemplative enthuſiaſm; the ſyſtems were marked by all its characters. During the fourth period, men thought to find this ſource in axioms, in general notions,

notions, and eſtabliſhed forms, which expreſſed their connexion with each other; a ſubtle logic, and abſtract combinations were the inevitable reſult of ſuch a proceſs. At length, in the fifth period, human knowledge was aſſigned to principles derived both from obſervation and reflexion, men applied to the ſtudy of the faculties of the human mind, and the proceſs of experience and philoſophy became the art of method.

This is, what may be termed, the ſkeleton of the firſt part, which is analyſed, and illuſtrated through upwards of 800 octavo pages.—The object of the ſecond part, the author tells us, is to diſcover how a compariſon of the different ſyſtems of philoſophy may ſerve as a foundation for a good theory of the generation of knowledge.—Having conſidered (he ſays) in the firſt part, all the theories as ſo many facts for the obſerving philoſopher, we ſhall proceed to conſider theſe facts as elements of a new theory. Theſe all reſolve themſelves into three grand queſtions, which ſeem to comprehend all others. The *certainty* of human knowledge, its *origin*, its *reality*. To theſe three queſtions correſpond alſo the three moſt remarkable contraſts produced by the oppoſition of ſects, and to each of theſe queſtions two anſwers, diametrically oppoſite to each, immediately preſent themſelves, equally abſolute, and equally contradictory, viz. ſcepticiſm and dogmatiſm. If we aſk, *is any human knowledge certain? Scepticiſm* anſwers, *nothing is certain. Dogmatiſm*, that *every thing which produces conviction is certain.* If we aſk what are the *firſt elements of our knowledge*; the one anſwers, they are *only in the firſt impreſſions on the ſenſes*; the other, that they are only in the deductions of our reaſon. If we aſk in what conſiſts the *reality of our knowledge*, the one will try to confine it to the ſimple external objects that act on our organs, whence that ſyſtem is derived, which is called *materialiſm*; the other would confine it to the ſole internal operations, whence the various ſorts of *idealiſm* are derived. The author traces the effects of theſe oppoſite opinions on the different ſyſtems of philoſophy, tracing them again from Thales to Kant; and concludes by ſhewing the advantages of experimental philoſophy, in reconciling theſe contradictions. "It is this mode of philoſophiſing, (he ſays) that places philoſophy beyond the reach of detractors; it aſſociates its cauſe with the cauſe of human reaſon, it throws far from itſelf thoſe accuſations which may be directed againſt the inconvenience of ſome tranſient ſyſtems *; it oppoſes to the injuſtice of prejudiced

* It is difficult to conceive how it cou'd enter into the mind of ſome men, to place the influence of the philoſophy of Locke and Bacon among the cauſes which have produced the political commotions, of which the end of the laſt *century* † has been the *theatre*. Even ſuppoſing that human

† There is a ſtrange confuſion of *time* and *place* in this theatrical metaphor. REVIEWER.

judiced men, the ſtriking teſtimony of facts, the concurrence of men of the moſt eminent genius, the authority of ages, and the general ſentiment of mankind; and it even finds the ſecret to diſcover truth by former errors, and thus make its enemies themſelves become its tributaries."

We have now given a general, though ſuccinct outline of this work, it remains to make ſome obſervation on paſſages that particularly ſtruck us in going through the book.

Speaking of true philoſophy, M. Degerando very juſtly obſerves, that, 'on recurring to its own annals, it will ſee with a juſt pride the men moſt diſtinguiſhed for depth of thought, in every country, and in every age, have in a manner unanimouſly declared in favour of thoſe truths which are uſeful to ſociety, and conſoling to the heart of man; amidſt the contradictions that divide ſects, a happy concord is almoſt always preſerved with regard to the fundamental ideas which do honour to our nature, which aſcertain our duties and adorn our life. It is on the territory of ſpeculation that we diſpute; men differ in definitions, in proofs, in abſtract notions, and in ſyſtems; but practical knowledge, ſuch as the laws of reaſon, and the principles of morality, is firſt fixed, and obtains a more general ſuffrage, maintains itſelf with more conſtancy, and receives in ſome meaſure a new ſanction from the diverſity of opinions that ſhew themſelves on other points.'

This is the author's opinion of ſound philoſophy; afterwards he ſays, 'Let us now deſcribe that dangerous art which forms the ſpirit of ſects; perhaps it may be neceſſary to unveil it for the purpoſe of weakening the danger itſelf. Firſt lay it down as a poſition, that every thing in philoſophy is to be begun afreſh, and people will eaſily believe you. There are crowds of people who are tired of old notions, and who are anxious for revolutions, as well in the order of ſcience, as in the order of government; perſuade them once of the neceſſity of an entire renovation, and they will readily take you for their guide, as there are ſo few minds who are conſcious either of the genius or the courage, to undertake ſo difficult a taſk. Give then only new names to things, and to the greateſt number the renovation will ſeem completed. Affect a great ſingu-

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paſſions have not always more influence on great political revolutions than ſyſtems, or that ſyſtems of philoſophy were capable of giving ſuch a movement to the multitude. It is yet clear, at leaſt, that no philoſophy could be more innocent of theſe evils, or even more proper to prevent them, than that which propoſes experience as a guide to the human mind; it is not the philoſophy that would authoriſe a ſudden trial of abſtract theories on a great people. Empiriciſm oppoſes all reform, and ſpeculative ſyſtems provoke them imprudently. The philoſophy of experience alone, in propoſing reforms, accommodates them to the times, the manners, to the leſſons of paſt times, and the circumſtance of the preſent. AUTHOR'S *Note.*

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larity in all your forms, and a decided tone in all your aſſertions.—Find the means to perſuade your adepts, that they are elevated above the reſt of mankind; the more you flatter their vanity, the more you will command their credulity. Uſe all your influence to inſulate them from every thing that does not belong to the ſect. Have an entire code of laws already prepared, which are peculiar to yourſelf. The generality of minds are obliged to thoſe who will deign to command them. Have ſome paradoxes in reſerve for thoſe of a brilliant fancy, and ſome myſteries for the enthuſiaſts. This is not an art which will agree with a juſt and a peaceful mind; but on conſidering the hiſtory of ſects, and their end, we ſhall find how frivolous that popularity is which is founded on illuſion.'

Towards the cloſe of the work, the author enters at large into an examination of the ſyſtem of Kant. So much has been already ſaid on the ſubject, and we have entered ſo largely on it, as well elſewhere as in our laſt Appendix *, that we ſhall only ſay here, that Mr. D. after giving all due credit to the character, the ſcience, and the genius of the Profeſſor of Koeningſberg, ſhews that, however, his ſyſtem may appear to correct or refute the errors of former ſyſtems, it in reality falls into all of them itſelf.

To give a general character of the work, it poſſeſſes various valuable materials, collected with great induſtry; but the detail is tedious to a degree, that wearies the reader, and the repetitions of the ſame facts, and the ſame obſervations, are innumerable. If the work were compreſſed to about half its bulk, and a greater attention paid to the *lucidus ordo*, it would be a very valuable as well as a very entertaining work.

Voyage dans les Quatre Principaux Iſles des Mers d' Afrique, &c.

Voyage to the four principal Iſlands of the African Seas, performed by Order of Government, during the Years 1801 *and* 1802; *with the Hiſtory of the Paſſage of Captain Baudin, from Port Louis to the Iſland of Mauritius.* By. J. B. G. M. Bory de St. Vincent, Officer of l'Etat Major, and Chief Naturaliſt in the Corvet *Le Naturaliſte*, in the Expedition of Diſcovery, commanded by Captain Baudin.

THESE four principal iſlands *appear* to be (for they are never ſpecified in the courſe of the work) Teneriffe, the iſle de France, the iſle de Bourbon, and St. Helena. A great part of the work is taken up with botanical reſearches, to which are added, ſome curious obſervations on other parts of natural hiſtory, with ſome few political and ſtatiſtical remarks, and interſperſed occaſionally with ſome anec-

* See Anti-Jacobin Review, Vol. XVIII. p. 488.

dotes

dotes *a la Françaiſe*, for the author ſeems to think France the firſt of all countries, and himſelf the firſt of all Frenchmen, and which opinion he is by no means diffident in bringing forward, notwithſtanding, he ſays, after Montaigne, in his Preface, that "the pronoun *I* is deteſtable, it wounds the reader."

We have a very early ſpecimen how much M. St. Vincent regarded the apothegm of Montaigne (who by the way did not much regard it himſelf), in the account he gives of the effect on himſelf, of his paſſage from Havre to Teneriffe, which certainly can be intereſting to no one but himſelf. Of this the following extract will be ſufficient.

"My departure did not give me any very lively pain, neither did my arrival give me any very great pleaſure; thoſe who know me will be ſurpriſed at this, as I am nothing leſs than *inſenſible (apathique)*, perhaps, the ſea, which had no effect on my conſtitution, had influenced my moral habits.

"We eat all the way to Teneriffe of the bread we took in at Havre, and which kept very well. The commander had alſo preſerved ſome milk, which being heated every morning, was not ſpoiled till the day of our arrival."

The account M. St. Vincent gives of the manners of the better ſort of the inhabitants of Laguna, will juſtify what we have ſaid of his national partiality.

"The merchants, and thoſe who follow any branch of commerce form the polite part of the inhabitants of the town. In general the inhabitants of eaſy behaviour have adopted much of Engliſh manners, the men, nevertheleſs, dreſs *a la Françaiſe*, becauſe they have diſcovered that taſte is inſeparable from our nation; and they have rendered us a juſtice that Mr. Cook has not rendered us. That navigator never neglects an opportunity to criticiſe us. We read in his third voyage, that *the inhabitants of St. Croix are decent enough, except in their mode of dreſſing, which is that of the French.* If any other than Mr. Cook had written this ſentence, it would have been thought at leaſt out of place, but the time is not come, and the Britiſh navigator yet paſſes for infallible; certainly, if it is ridiculous to follow the faſhions of Paris, that ridicule attaches more to London than to all the reſt of the univerſe."

Fully agreeing with the laſt ſentence, we cannot forbear ſmiling at the frivolity of a writer, who could make ſuch an obſervation on ſuch a character as Cook.

The following deſcription of a phenomenon in the Iſle de la Réunion is curious:

"We here enjoyed a beautiful ſpectacle, reſerved for thoſe who travel in mountainous countries. The vaſt ſpace which ſeparates the two plains was filled by degrees with clouds of a ſtriking whiteneſs. Theſe clouds came either in fogs from the lower part of the valley, or in large fleeces like thoſe bales of cotton, as they are called, which fall gently in caſcades from the ſummit of Gros Morne; theſe blended themſelves ſo with the horizon that the point on which we ſtood, and the plain of Fougeres, oppoſite us, appeared like two iſlands placed on an ocean of ſnow. The ſun behind us breaking through the vapours that had eclipſed it during a part of the day,

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was reflected in the clouds that hung over the river, and produced there large concentric circles, not very accurately defined, and painted with all the colours of the rainbow, though the orange was rather predominant. Our ſhadows magnified, were delineated perfectly on the vapours, and ſeemed ſurrounded with a glory."

The hypotheſis of M. Laplace concerning the ſtones called atmoſpheric, which are found in all countries, is ſo new and ſo extraordinary, that we cite it for the amuſement of our readers.

"Many very plauſible reaſons in appearance, have without doubt determined him to ſeek, in our ſatellite, the crater which has threatened us with the rain of the Gaboanites: that planet yet more volcanized than this which we inhabit, preſents * ignivomous mountains higher than the moſt elevated ſummits of the earth. Its maſs being nevertheleſs much leſs, theſe volcanos proportionably greater, muſt be endowed with a greater force, by which means they are enabled to throw ſtones beyond the ſphere of the moon's attraction. Let us ſuppoſe then, a force of impulſe in a lunary volcano, in proportion to the difference of its maſs with that of Veſuvius, and we ſhall conceive that it is eaſy for it to throw burning rocks as far as us."

M. St. Vincent then adds, that theſe reaſons appear ſo ſtrong, that he ſhall not conteſt them, but ſubmit the ideas he had formerly entertained on the ſubject to the opinion of the learned M. de Laplace.

We ſhall conclude our extracts and our criticiſm with an inſtance of French bravado, in a converſation between the author and a Britiſh Naval Officer, which took place in the iſland of St. Helena.

"Commodore Elphinſtone enjoyed a certain degree of reputation in the Engliſh navy, and it ſeems he had ſerved with diſtinction in India. He had cruiſed often before the Iſle de France. He had a high opinion of the talents of General Magallon, who commanded there, and he told me, that had not the peace taken place, his government had formed the project of attacking the iſland; he added alſo, that the execution of it would have been entruſted to him. As he talked to me of all the formidable means that would have been employed, I ſaid to him with politeneſs, that if the attack had taken place, I ſhould have been glad that it ſhould have been conducted by him, becauſe his kind behaviour to the priſoners that he had frequently taken had gained him the regard of many people. The Commodore taking theſe words in quite a different ſenſe from what I meant, thanked me much, and after frequently ſaying, *you are too polite*; he added, *in truth, after the capture of the iſland, I ſhould have done all in my power that every perſon ſhould be well treated.* I ſtopped him ſhort, 'Monſieur le Commodore (ſaid I to him), you have miſunderſtood me, I was only deſirous that *you* ſhould attack us rather than another, becauſe the Governor might have an opportunity when you were taken priſoner to return you all the kindneſs which you have ſhewn to the ſeamen that you have occaſionally taken."

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* *Ignivomes.* We apologize to our readers for the new coinage of words, but it is impoſſible to tranſlate a modern French book without it.—*Reviewer.*

Table

Table Chronologique de L'Hiſtoire, Univerſelle, &c.

A Chronological Table of Univerſal Hiſtory, from the Beginning of the Year 1700, *to the General Peace in* 1802. By M. L'Abbé Mann. Dreſden and Paris, 1804. Treuttel and Würtz.

THIS is, as the title page imports, merely a chronological table of remarkable events, with an obituary of diſtinguiſhed characters at the end of every year. The following is the account the author himſelf gives of his work.

"We have many Univerſal Hiſtories that are continued into the eighteenth century, but we have none that entirely comprehends it; to ſerve for the commencement of a general hiſtory of that century, the author has employed himſelf in the compoſition of this Chronological Table. He can venture to aſſert, that his principal end in giving it to the public, has been to induce ſome perſon, with better means of information than himſelf, to give one more exact and on a larger ſcale."

As it is impoſſible either to abridge or analyze a work of this kind, we ſhould content ourſelves with only announcing it to our readers, were it not for ſome ſpirited and impartial remarks on France in general, and eſpecially on the revolution, which we are ſurpriſed to ſee in works publiſhed at Paris, and with the bookſellers names prefixed. We produce the following extracts as examples.

"1759, Nov. 20. Complete naval victory of the Engliſh under Admiral Hawke, over the French under Admiral Conflans, near Belleiſle: the French Fleet was taken or deſtroyed. Tomb of the French Marine."

"1789. By the preponderance which Necker had given to the *tiers etat*, in the compoſition of the Aſſembly this order prevailed over the dignified Clergy and the Nobleſſe, and forced them to vote individually, and not by order, as had been the ancient cuſtom of the States-General."

"The firſt uſe the factions made of this victory, was to induce the Aſſembly to declare itſelf national and conſtitutional againſt the tenor of the powers delegated by its legal conſtituents."

"June 27. The factious carried their point completely in uniting, and confounding together the three orders of the States at the ſame time, for the purpoſe of irritating the people, they occaſioned a terrible famine to take place in Paris. From this moment the Democracy carried every thing before it, and produced the moſt horrible anarchy, by changing a people ſubmiſſive and attached to their Kings, into hordes of robbers, of cannibals, and of regicides."

"1793, Feb. 1. The French Convention *decrees war againſt the King of England*, and the Stadtholder of Holland, and *from that time* the hoſtilities with England commenced."

"1799.* Buonaparte (for ſo our author always ſpells the name, and al-

* So the name ought to be ſpelled, not Buonaparté. *Buona* to agree with *parte*, and the Italian final *e* is always pronounced, and does not (to the Engliſh reader) require the accent. *Reviewer.*

ways

ways gives it without any addition) marches with part of his army from Egypt to Syria, and beſieges St. John of Acre, from the 7th of March, and after making a number of aſſaults, which are rendered quite ineffectual by Sir Sidney Smith and the Engliſh, on the 22d of May, he retires to regain Egypt."

Correſpondance originale et inedite de J. J. Rouſſeau, avec Madame Latour de Franqueville, et M de Peyrou, à Paris. Chez Giguet et Michaud, Imprimeurs Libraires; et a Neuchatel. Chez. L. Fauche-Borel, Libraire. Ano. XI. 2 Tom. Pp. 755. 1803.

The Correſpondence of J. J. Rouſſeau, &c.

THE correſpondence of J. J. Rouſſeau, is an excellent title page for the bookſeller, but like many other attractive title pages, becomes, in the end, a miſerable diſappointment to the reader. The Editors inform us that theſe letters will let us into the character of Rouſſeau (which it would appear they conceived not to be hitherto ſufficiently known,) 1ſt. becauſe they were not written for publication, and 2dly, becauſe they are a ſort of whole, not iſolated letters, but a correſpondence of ſeveral years duration. Now, as to their firſt reaſon for publication, we beg leave to ſay that the Editors have aſſerted *the thing which is not*; for, with reſpect to the lady, at leaſt, it appears by the laſt will of Mr. Peyrou, to whom Rouſſeau entruſted his inedited MSS. that ſhe bequeathed to him the Correſpondence between her and Rouſſeau, for the purpoſe of publication. And, as to Rouſſeau's ſhare in the Correſpondence, if copies of his letters did not remain in Peyrou's hands, (to the contrary of which there is no evidence) yet with the exception of thoſe which he wrote in ill-humour, when the impreſſion of the moment led him to drop the Correſpondence, every one of them bears internal marks of care and attention, to the *manner* as well as the *matter*. We perhaps, concede even too much when we except his peeviſh, and moſt characteriſtic letters.

But, granting all that the Editors would wiſh the public to believe, we maintain that the work before us, however it may *confirm* the judgment of the world as to the character of Rouſſeau, does not add a ſingle trait to what was before notorious

As to their ſecond reaſon for publication, we cannot diſcover why a ſuite of letters, all on the ſame ſubject, ſhould bring us to be more acquainted with this very ſingular man, than one well-marked characteriſtic letter, however iſolated. Neither can we perceive how the ſenſible public are to receive inſtruction, or even amuſement from a monotonous correſpondence, with no variety to entertain, with no events to intereſt. Begun on the ſide of the female from vanity and imprudence, and continued with the ſame imprudence, and with a warmth and perſeverance, in which are expended all the ſtores of (what is called) *ſentiment*; but which really is an ineffable and incongruous

gruous mixture of platoniſm and ſenſuality. Begun on the ſide of Rouſſeau from equal vanity, marked by the ſame *ſenti-ſenſual* nonſenſe, and plentifully daſhed with diſtruſt, caprice, and moroſe miſanthropic brutality.

A ſhort analyſis of the work will confirm what we have advanced. Madame de Franqueviile had been compelled by her father to marry a man ſhe diſliked; ſhe had read, and was an enthuſiaſtic admirer of the Nouvelle Eloiſe, no wonder then that ſhe conceived herſelf to be Julie, and her huſband as *her* Claire ſays, ten times worſe than Wolmar. In a female friend ſhe conceived ſhe had gotten a Claire, ſhe was *ſure* ſhe was poſſeſſed of a Wolmar, and all her fervid imagination wanted was a St. Preux. In this ſituation, could that character be better filled than by the author of Eloiſe, who muſt be ſuppoſed to poſſeſs all the ſentiments of his hero? She accordingly ſets *her* Claire to work, as the original Claire had been the pioneer and go-between of the original Julie, who accordingly commences the Correſpondence by a ſmart well written letter in character. In that letter appears the following paſſage; from it the reader may form a tolerable judgment of the whole. "She (Madame F.) would, *even at the expence of Julie's fault*, be contented to reſemble her in *every reſpect*; and her only ſuretv for not committing it is a certainty of never being able to find a St. Preux." (Vol. i. p. 10). Such an invitation, and expreſſed ſo ſtrongly, was alluring to the philoſopher of Geneva, though fifty years had gone over his head. Yet, diſtruſtful, and afraid of committing himſelf, he anſwered guardedly to this epiſtle. After various *pros* and *cons*, they come to a better underſtanding, and the argument for an intercourſe becomes more complex, for now Julie wiſhes to correſpond with him not only for the ſake of his *genius*, but, as his guardian angel, for his *health*. It is neceſſary, to keep the *nature* of this correſpondence in view, to remark here that the ſpecies of diſeaſe with which the philoſopher of Geneva was afflicted, is not clearly explained; but if we are to judge of it from what he himſelf afterwards ſays: it was of ſuch a kind, that it would never have entered into the head of an Engliſhwoman to have mentioned it, except ſhe had been his wife or his nurſe. By way of excuſe for not anſwering with all the promptitude, demanded by the letters of his exacting *female* correſpondent, he tells her "my deplorable ſituation becomes worſe and worſe every day, and obliges me daily to have a *bougie* for ſeveral hours." This was perhaps not too much to ſay to the lady in queſtion, but the ſame groſsneſs is met with in other parts of his works; and the perſon who could, in his confeſſions, *without any reaſon*, recount of his old dying miſtreſs this very memorable expreſſion, "*Femme qui pet n'eſt pas morte*," muſt have no feelings of thoſe decorums which throw a veil over every thing which hurts delicacy, and lowers the dignity of human nature. We ſay that this groſs expreſſion was introduced without reaſon, becauſe it did not purport to be a characteriſtic feature of the woman, he having pourtrayed her as a dignified and reſerved female. It *was* characteriſtic of himſelf. Led

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by the train of thought, it may be obſerved, without going much out of our way, that in no country we have ſeen, and we have ſeen a few, is this ſpecies of delicacy (and indeed every moral delicacy) ſo much attended to as in Britain. And though leſs ſo ſince the deſtruction of every thing delicate, dignified, and moral, by the French revolution, yet our pre-eminence in this reſpect ſtill remains; long may it continue to remain!

To return to our analyſis—Without entering minutely into particulars, it may be enough to ſay that all which the letters contain are the *follies* (to ſay no more of them) of a woman of talents, who having conceived an abſurd paſſion for Rouſſeau, and his writings, proſecuted a ſcheme of entering into his confidence and intimacy with a perſeverance, and obſtinacy, we had almoſt ſaid profligacy, which no coldneſs, rudeneſs, and rebuffs on his part could weary out or overcome. While Rouſſeau, ſtruggling between the impreſſions of vanity, perhaps ſenſuality, diſtruſt, and miſanthropy, exhibits, as one or other of theſe paſſions was predominant, at one time the ridiculous French lover, and at another, the ſuſpicious, harſh, unſocial, and gloomy citizen of Geneva.

A few extracts from the Correſpondence will confirm our ſtatement. And firſt for the lady. After her pioneer, the *Claire*, by aſſumption, had, amidſt various diſtruſts on the part of Rouſſeau, eſtabliſhed the Correſpondence, and that he had been perſuaded to give her the name of Julia in his letters, a name ſo ardently aſpired at by her, after the go-between had told him. "Julia *loves* you." (p. 66. v. 1.) After ſhe had aſſured him that Julia was not a *man*, as he fancied, but a *woman*, for a very ſubſtantial reaſon, viz. that ſhe had almoſt "*died in childbed*;" the Correſpondence goes on in a *ſee-ſaw* manner, ſometimes with all the nauſeating inſipidity of French gallantry, and at other times with the piquancy and folly of youthful lovers. The lady *will* be called Julia; Rouſſeau, when in good humour gives her that appellation, and adds, if he could beſtow an epithet which could add to the value of that name, he would do it; in another letter he calls her "*beauteous* Julia." At this the lady is diſpleaſed, and tells him, "it gave me greater pleaſure when you addreſſed me as plain Julia," and ſaid, "I would add an epithet, if I knew of any one that could be an addition to that name." He afterwards ceaſes to name her *Julia*; that this ſhould diſpleaſe the lady is not to be doubted. Rouſſeau, for the moment, is tired of all this, and writes, "I muſt, in ſpite of myſelf, put an end to a correſpondence, to which I cannot furniſh my part, and which, as is reaſonable, you are not willing to ſupport alone." To any reaſonable woman this would have been more than ſufficient to put an end to the correſpondence; but this Julia was not it ſeems a reaſonable woman; and ſhe teaſes him in two ſubſequent letters. She begins the firſt, "Shall I write to St. Preux? My heart knows you but by that name, and here it is my heart alone which ſpeaks." Rouſſeau, under the influence of his *bougie*, and *fifty years*, replies, "St. Preux was young,

young, in good health, and thought only of pleaſure; to him Rouſſeau has no reſemblance; you are a wit, and deſirous to ſhew that you are; all that you with for from me are letters. You have more of the Palais Royale in you than I thought." Even this did not overcome the perſeverance of the *unrebuttable* Julia; though her coadjutor Claire, at this period, gave up the point, and tells her "that J. Jacques ought to be buried with his dog, and even in that caſe he would be too much honoured." Julia continues, unknown to her friend, to whine, and whimper after her ideal, what ſhall we ſay, friend, hero, lover. In one of her letters ſhe however drops an expreſſion, "I ſhould wiſh, at any rate, to be able to reſtore to you all my eſteem, or to loſe even the deſire of eſteeming you." The anſwer is, "As to the value of the reſtitution of your eſteem, do not embarraſs yourſelf about it, for I ſwear to you, Madam, that it is a reſtitution for which I do not care a fig." Here, if ever, was to have been expected the concluſion of the correſpondence.—But, "*ſunt ſuperis ſua jura*," *ſentimental* ladies are not to be governed by the maxims which guide the poor *common ſenſe* mortals of this world. Madame Franqueville perſiſted, and Rouſſeau, ſometimes graciouſly, ſometimes ingraciouſly complied—But, we have given our readers enough to judge of the publication; and by our ſtrictures have, we preſume, guarded our *young* readers againſt any allurements, if it have any, which it may contain. We therefore enter into no farther detail, but ſhall only ſay that Madame (for ſhe was a married woman) and J. Jacques went on in the ſame ſtile to the laſt. We will not purſue them. It will not, however, be without its uſe, if we lay before our readers a taſte of the friſkyneſs of this ſage philoſopher and ſentimental dame. In one of his fits of good humour, Rouſſeau requeſted of the lady to give him an idea of her perſon. This produced what we ſhall tranſcribe, viz. the lady's delineation of herſelf, and the philoſopher's lucubrations on the intereſting ſubject. Here follows the picture ſhe gives of herſelf: "However deſirous I may be of giving you a full detail of my features, it will be impoſſible for me to convey to you a juſt idea of the reſult of the whole. This I cannot help, and I am provoked at it. However, as to my ſtature, at leaſt, your imagination ſhall be put to no expence. In my ſhoes I am four feet, nine inches, and ten lines, (French). I have juſt enough, and not too much en-bon-point. My face, thanks to the ſmall-pox, with which I am a little marked, is the part the leaſt fair about me, yet for a brunette, it is not amiſs. Its form is of a perfect oval, and my profile agreeable. My hair is of a dark brown, and grows in a manner to be of advantage to my face. My forehead is regular, and rather elevated—My eyebrows are black, and well-arched—My eyes large, and of a deep blue, the pupil ſmall, and the eyelaſhes black—My noſe is neither thick nor thin, nor ſhort, nor long, nor aquiline, it however contributes to give me a ſort of eagle countenance—My mouth is ſmall, with lips neither too thick, nor too thin—My teeth are ſound, white, and well arranged, my chin is well turned, and my neck handſome,

handſome, though rather ſhort. The imagination of the painter can form nothing more perfect than my arms, hands, fingers, and even nails." (V. I. Pp. 223, 224.) There is a great deal more of this, but we ſuſpect that the reader is tired, we are ſure that we are. We ſhall only add one ſhort ſentence, as it is neceſſary for the illuſtration of the philoſopher's reply. "As I am modeſt," (ſhe goes on) "and chilly, I ſhew leſs of my perſon than any woman of my age. My clothing deſerves not the name of dreſs: to day, for example, I wear a robe of grey ſattin, with roſe-coloured ſpots." (ib. p. 225.) Let us now liſten to the philoſopher of fifty and upwards. "Your letter is more calculated to make me forget my age, than your almanack * to impreſs it on my memory. To Medea no other magic would have been requiſite for reſtoring to youth the aged Æſon; and had Aurora been formed like you, the decrepitude and maladies of Tithon would have fled before her charms. As for myſelf, all that I gain by my being at ſuch a diſtance from you is a ridiculous regret. To have my heart *alone* made young again, is but an additional evil to thoſe I had before experienced. Nothing is ſo ridiculous as an old fellow with the deſires of twenty. I would not therefore, for the whole world, riſk the ſight of that 'pretty face of a perfect oval, and which is the part the leaſt fair about you.' I ſhould for ever be in terror leſt thoſe roſe-coloured ſpots might to me become tranſparent, and that the better to appreciate the tint of your face, however chilly you may be, my indiſcreet imagination might, through a thouſand veils, ſeek to diſcover parts by which it could form a compariſon." (V. I. Pp. 228, 29.) He adds the following Italian quatrain.

"Come per aqua o per criſtallo intiero
Trapaſſa il raggio, e n'ol divide o parte;
Per entro il chiuſo manto oſa il penſiero
Si penetrar nella vietata parte."

Which, with fidelity to the thought, but with little pretenſions to poetry, may be thus tranſlated:

"As through the flood, or chryſtal pure
Apollo ſends his piercing dart;
So thought through folds deem'd moſt ſecure,
Still finds out the *forbidden part*."

But enough of the whole correſpondence, and more than enough. It continued from 1761 to 1776 in the ſame ſtile. On the ſide of the lady with a warmth, a perſeverance, and importunity that no harſhneſs of repulſe could diſmay or ſilence; and on the ſide of Rouſſeau, with that diſtruſt, coquetry, and harſh inconſiſtency which ſprung from his natural temper. They ſaw each other only three times, which appears to have been the fault of Rouſſeau, not of Madame de Franqueville. Her laſt letter, long after he had ceaſed to correſpond

* She had ſent him an Almanack.

with her, breathes the ſame ardour of ſentiment with the firſt. She thus ends her concluding epiſtle. "Though you treat me with the moſt humiliating indifference; never, no, never, can you be indifferent to *me.*" (Vol. II. p. 119.) Nor could the death of Rouſſeau leſſen her attachment; for the Editors of the work tell us, that "ſhe remained faithful to his memory, and wept over the memory of her favourite idol, of her model, of the ſoul of her ſoul, till ſhe herſelf gave up the ghoſt, in 1788." (Preface, p. 18.)

The letters which are added to eke out theſe volumes, are to M. du Peyron, to whom Rouſſeau ſeems to have entruſted his money concerns, and his MSS. They contain nothing worth notice. They give ſome detached hints reſpecting his ridiculous quarrel with Mr. Hume. Poor Peyron appears to have done every thing in his power to ſerve and to pleaſe a man, to whom no one could be of ſervice, and whom it was impoſſible to pleaſe; for we ſee Rouſſeau every moment degrading him by ſuſpicion, and inſulting him with impertinence, while, in his loving fits, he cajoles him with the title of "my deareſt hoſt," and addreſſes him in the moſt friendly and endearing terms. In ſhort, Peyron had to bear that *weather-cock* ſort of treatment to which all thoſe who had any connection with the philoſopher of Geneva were perpetually expoſed.

Upon the whole, though theſe letters communicate nothing new, by which to judge of the character of this very eccentric perſon, yet they tend to confirm ſome of the *unfavourable* parts. After reading them, therefore; after all that we have read of his; and after all that we have read and heard about him, we remain of opinion, that as a man of talents and of genius he is reſpectable; that, where ſoundneſs of judgment, deep reſearch, and much combination are requiſite, he is very deficient, that his ſincerity of profeſſion is not to be truſted, that we muſt not depend upon his veracity in the relation of facts; and as to his general morals, whether theoretical or practical, it is impoſſible to eſtimate them lower than we do.

Tableau du Climat et du Sol des Etats-Unis d' Amérique, &c.

A Picture of the Climate and the Soil of the United States of America, followed by ſome new Lights thrown on Florida, on the French Colony at Scioto, on ſome Canadian Colonies, and on the Savages. By C. F. Volney.

M. VOLNEY is well known in the literary world as an enterpriſing traveller, and as an entertaining relater of his travels. Like all the writers of his country, his works are ſtrongly tinctured by egotiſm, and as Sterne ſays of his Sentimental Journey, adventures happen to him, that can never occur to any but a ſentimental traveller. The proper title of a work like this would be, The Adventures and Opinions of M. Volney, during a Reſidence in the United States of America.

A contempt of revealed religion is a ſtrong characteriſtic of M. Volney's writings, and this work is by no means deficient in that neceſſary

ceſſary article by which ſuperficial ſcioliſts attempt to impoſe themſelves on the world as unprejudiced reaſoners and profound philoſophers.

M. Volney gives his reaſons for viſiting America in theſe words: "In the year III. (1795) when I embarked from Havre, it was with the doubt and indifference which the ſpectacle and experience* of injuſtice and perſecution had given. Melancholy from the paſt, and anxious for the future, I went with doubt among a *free* people, to ſee if a ſincere friend of that liberty which had been profaned, might find for his age a peaceful aſylum of which Europe no longer offered him the hope."

How much the author's doubts were founded on juſtice will appear by what he ſays immediately afterwards. He ſays, that if inſtead of giving way to the exaggerated deſcription of the happineſs of the Americans, "I had conſidered, in a moral point of view, the conduct of that people and its government, from the epoch of 1783 to 1798, I ſhould have proved, by inconteſtible facts, that there does not reign in the United States, in proportion to its population, the maſs of its affairs, or the multiplicity of its combinations, either more economy in its finances, more good faith in its tranſactions, more decency in its public morals, more moderation in the ſpirit of party, or more care in the education of youth, than in moſt of the old ſtates of Europe; that what there is of good, and of uſeful, that what exiſts there of civil liberty and ſecurity of perſon, and property, has depended more on popular and individual habits, on the neceſſity of working, and the high price of manual labour, than on any ſkilful meaſures or any wiſe policy of the government; that among nearly all its chiefs, the nation has retrograded from the principles of its formation; in a word, that the United States owe their public proſperity, and their civil and domeſtic tranquillity, much more to their inſulated ſituation, to their diſtance from any powerful neighbour, and from every theatre of war, and above all, to the general eaſe of their circumſtances, than to the eſſential goodneſs of their laws, or the wiſdom of their adminiſtration."

Thus M. Volney, like many of our own countrymen, was diſappointed in the expectations he had entertained, concerning the happineſs of the American government; and he warns his countrymen, by his example, not to migrate to America—"The reaſon for which is (he ſays) that in the ſame degree that this country, from the analogy of the civil and moral ſyſtem of thoſe people, may offer facility to the Engliſh, the Scots, the Germans, and even the Dutch, it oppoſes obſtacles to the French, by the difference of language, of laws, of cuſtoms, of manners, and even of inclination; and, I ſay it with regret, that my reſearches have not enabled me to find, among the Anglo-Americans, thoſe fraternal and benevolent diſpoſitions with which ſome writers have flattered us; on the contrary, I thought I

* I had been ten months in priſon.——AUTHOR.

could perceive that they preſerved, with regard to us, a ſtrong tincture of the natural prejudices of their mother-country."

Theſe obſervations are curious and intereſting, as they ſeem diametrically oppoſite to opinions generally entertained in this country. Though we have already devoted much of our attention to the preface, we are ſtrongly induced to lay the following farther extracts from it before our readers, as it envelopes a queſtion in which the ſtyle of many of our modern compoſitions is much concerned, and is conſequently of no trivial moment to Britiſh literature.

"In the orthography of Engliſh names, I have not adopted the method of moſt tranſlators, who content themſelves with writing them as they find them. As the Engliſh do not give the ſame powers to the letters that we do, there ariſes a great difference in the pronunciation of the ſame word written in the ſame way. Thus the reſpectable name of *Waſhington* is nearly pronounced by them *Ouachinn-tonn*, and they do not underſtand us when we diſfigure it into *Vazingueton*. I have therefore found it commodious to my readers to give them the real French pronunciation, but referring them to a note for the Engliſh mode of writing; thus I have ſaid *Soſkouana* inſtead of *Suſquehanna*, *grine* inſtead of *green*, *ſtrit* inſtead of *ſtreet*, *ouaite* inſtead of *white*."

It is impoſſible to apply this exactly to our language; for as far as regards proper names, our practice is ſo anomalous, that no rule can be adopted, ſince while we always pronounce *Paris*, *Calais*, *Bourdeaux*, as they are written; in moſt other names, ſuch as *Toulon*, *Amiens*, *Boulogne*, we, as far as we are able, adopt the French pronunciation. But we have one practice (and which ſeems to be progreſſive) which the French have not with regard to us, the ingrafting their phraſes on our own ſtock with their native original pronunciation. If our writers would follow the example of M. Volney, and let theſe phraſes be printed according to the French pronunciation, as far at leaſt as our vowels can give their vowel ſounds (one indeed, the *u*, happily for euphony in general, neither the Engliſh, nor any other language we know, can repreſent, by any vowel or combination of vowels) this practice would, I think, go far to aboliſh a cuſtom which tends to corrupt our native ſtyle. If ſuch phraſes as *Coup de Theatre*, *Cheveau de Friſe*, were written *Coo de Tai-au-ter*, *Shai-vo-de Freeze*, the eye would at once be ſhocked at the barbarous appearance of the words.

To return from this digreſſion. M. Volney makes ſome very curious remarks on the change of climate produced in North America, by the clearing of the foreſts, and the cultivation of the ſoil; and contrary to the generally received opinion, he conceives it to be for the worſe. He ſays, the conſequence has been from demonſtration, that the winters are ſhorter, the ſummers longer, and the autumns more backward, without any abatement of the intenſeneſs of the cold, and he confirms the idea of the deterioration of the climate by the experiments of a Mr. Williams [*Ouilliams*] and a Dr. Ruſh [*Roſche*] the

reſult

reſult of which is, that " bilious fevers always follow the deſtruction of the woods, the clearing of the lands, and the draining of ſwamps, and it requires many years of cultivation to make them diſappear entirely, or take a milder form; and that pleuriſies and other diſeaſes, purely inflammatory, which were formerly almoſt the only ones known, are at preſent much leſs common, which proves an evident alteration in the purity of the air, then more impregnated with oxygen." This opinion, M. Volney corroborates by his obſervations in his own country. " If (he ſays) within ten years, we have experienced in France a new alteration in the temperature of the ſeaſons, and the nature of the winds that produce it, I will venture to ſay, that it is becauſe the immenſe fall and devaſtation of the foreſts cauſed by the anarchy of the revolution, have diſturbed the equilibrium of the air, and the direction of its currents.

The following account of the manners of an Anglo-American and a French ſettler, is amuſing:

" The American coloniſt, ſlow and ſilent, does not riſe very early; but once riſen, he paſſes the whole day in an uninterrupted courſe of uſeful labour. As ſoon as he has breakfaſted, he gives his orders to his wife, who receives them with timidity and coldneſs, and executes them without oppoſition. If the weather is good, he goes out to work, cuts down trees, makes fences, &c. If the weather is bad, he overlooks his domeſtic concerns. With ſuch diſpoſitions, and depending on himſelf, if he has a favourable opportunity, he ſells his farm, to go ſeveral miles into the woods to form a new eſtabliſhment; his wife, ſerious and patient as himſelf, ſeconds his labours on her part, and they remain ſometimes ſix months without ſeeing a ſtranger's face; but, at the end of four or five years, they will have ſubdued an extent of land ſufficient to enſure a ſubſiſtence to their family.

" On the contrary, the French coloniſt riſes early in the morning, though it ſhould be only for the purpoſe of boaſting of it. He conſults his wife, he takes her advice, and it would be a miracle if they ſhould always agree. The wife comments, controls, conteſts; the huſband perſiſts or gives way, is angry or is diſcouraged. Sometimes the houſe is left to his care, and he takes his gun and goes out to ſhoot, to travel, or to chat *(cauſer)* with his neighbours. Sometimes he ſtays within, and paſſes his time either in chatting with good humour, or in quarrelling and ſcolding. The neighbours receive and return his viſits. To viſit and tattle, are to the French a neceſſity of habit ſo imperious, that over all the frontiers of Louiſiana and Canada, not one coloniſt of that country can be cited who is fixed out of view of another. In many places having aſked how far off the moſt remote coloniſt was ſettled, I have been anſwered, " He is in the deſart among the bears, a league from any habitation, without having a perſon to talk with."

A conſiderable part of the work is occupied in deſcription of the ſavages, and obſervations on ſavage life, the reſult of which is, that the author thinks it much more comfortable to live in a well-regulated city of Europe, than to run wild in the woods of America. He alſo endeavours to prove from Homer and Thucydides, that the heroes

of the Iliad, and of the tragedies of Sophocles and Euripides, exactly reſemble in cuſtoms, in converſation, and in manners, the *Iroquois*, the *Delaware*, *(Delaoures)* and the *Miamis*. From garbled paſſages and inſulated extracts, ſomething like ſuch an hypotheſis may be plauſibly ſupported; yet to a leſs bold aſſerter of paradoxes, the progreſs of the fine arts recorded in the poems of Homer, would have been an obſtacle, but M. Volney is not to be ſo checked; and he is at ſome pains to prove by a chain of reaſoning, in which we ſhall not follow him, that "a pure perfection in the fine arts, poetry, painting, and architecture, is no proof of civilization; and that they may flouriſh in countries ſubjugated by a military deſpotiſm, or an unbridled democracy, both equally ſavage in their nature." Of the dreadful nature, both of military deſpotiſm and democratic anarchy, we have no doubt; but we have much doubt, though they might not immediately deſtroy the fine arts they found, if either are proper ſoils for them to ſpring up in; and we have ſtill ſtronger doubts if any reſemblance to either can be found among the untutored ſavages of America.

Before we conclude this article, we ſhall give one proof of the reſpect M. Volney has for the doctrine of revealed religion, and its miniſters. Speaking of the firſt peopling of America, and the reſemblance between the ſavages and the Tartars, he tells us, that he had a converſation on the ſubject with an American chief, called the *Little Tortoiſe*, and he ſhewed him for this purpoſe a map of the eaſtern part of Aſia, and the north-weſt of America. "When I had explained to him (M. Volney ſays) the means of communication by the Straits of Bearing and the iſlands, he ſaid, "But why, ſince the Tartars ſo much reſemble us, may not they be derived from America? Are there any proofs to the contrary? or rather why may we not both have been born among ourſelves?"—"I ſee no objection," ſaid I, "but our *blackgowns** will not ſuffer it. The only difficulty is to imagine how any race of men firſt commenced."—"It ſeems to me," he ſaid, ſmiling, "that all this is equally obſcure to the *black-gowns* as to us." We truſt, however, the authority of an Indian chief will not be conſidered as a very formidable ſupport to M. Volney's irreligious principles.

Voyage a l'oueſt des Monts Alléghanys, dans les Etats de l'Ohio, du Kentucky, & du Tenneſſee; et Retour a Charleſtown, par les Nantes Carolines. Par F. A. Michaux, M. D. Membre de la Société d'Hiſtoire Naturelle de Paris, &c. &c. à Paris. Chez Levrault, Schoell, et Co. Libraires, Rue de Seine. An. XII. 1804. 8vo. Pp. 307.

Travels to the Weſt of the Alleghany Mountains, &c.

WE have taken the liberty to compreſs, or rather to curtail, the very voluminous title-page of the author. It would have

* So the Indians call the Miſſionaries. AUTHOR.

ocupied

occupied a room which we cannot ſpare; and it would have occupied it without advantage to him, as our article will inform our readers of as much at leaſt as he wiſhed to communicate in his literary ſign-poſt.

Mr. Michaux was ſent to America by M. Chaptal, Miniſter of the Interior, *apparently* as a botaniſt, *perhaps*, with many other emiſſaries of the Conſular creation, as a perſon who was to endeavour to pick up in his route, whatever he obſerved which might contribute to the advantage of France, ſilently to notice the errors and weakneſs of government, and artfully to ſound the diſpoſition of the people, and try to indiſpoſe them againſt their rulers and the conſtitution of their country. Be this as it may, Mr. M. arrives at Charleſtown in October, 1801, and having viſited New York and Philadelphia, ſets out from the latter place in June, 1802, acroſs the Alleghany mountains, on his weſtern tour. He gives ſhort and ſlight deſcriptions of the various towns and hamlets through which he paſſes; makes ſome remarks on the productions of the country and the ſtate of agriculture, brings us into ſome acquaintance with the manners of the inhabitants, and deſcribes the trees and plants which he meets with on the road. Of the houſes in the United States he gives the following deſcription:

"It may be worth while to obſerve here, that in the United States they frequently give the name of town to an aſſemblage of ſeven or eight houſes, and that the conſtruction of their houſes is not every where the ſame. At Philadelphia, the houſes are of brick. In the other towns, and in the ſurrounding country, the half of them, and often the whole, are conſtructed of wood. But at ſeventy or eighty miles from the ſea, in the middle and ſouthern ſtates, and eſpecially in thoſe ſituated to the weſt of the Alleghany mountains, ſeven tenths of the inhabitants dwell in *log-houſes*. Trunks of trees twenty or thirty feet long, and of four or five inches diameter, placed one above another, and kept together by notches at the extremities, form theſe dwellings. The intervals between the trees are filled with clay, but always in ſo ſlovenly a manner, that apertures are every where perceived; the conſequence is, that in ſpite of the vaſt quantity of firewood which they conſume, theſe dwellings are intolerably cold in winter. The doors turn upon wooden pivots, and for the moſt part have no locks. Two men, in four or five days, can finiſh a houſe of this kind, in which no iron is employed. Two large beds receive the *whole family*. In ſummer, the children often ſleep on the ground in a blanket. The floor is raiſed about a foot or two above the ſurface of the ground, and boarded. The whole wardrobe of the family is ſtuck up round the habitation, or ſuſpended on a long pole." (Pp. 31, 32, 33.)

This patriarchal ſimplicity impreſſes the mind with the higheſt opinion of the regularity and morals of the people. But we have ſeen only one ſide of the picture; to this apparent ſimplicity they are compelled by their ſituation. Their natural propenſities, and a ſtate of ſociety (by no means patriarchal) produce a coarſeneſs and brutality even in thoſe who hold a certain rank in the trans-atlantic regions, which exiſt only among our lower claſſes. There, to keep a public

houſe is no degradation; ſo far from it, that colonels, majors, and captains are frequently landlords; for we have in the preſent work, "Colonel Ripey, at the ſign of General Waſhington. Colonel Bird, *qui tient bonne taverne*; ſign omitted, if he had any. Captain Reymer, at the ſign of the Waggon," &c. &c. To keep a public houſe then being reſpectable, and to get drunk a daily occupation, that drinking places ſhould be multiplied, is not ſurpriſing. Our author ſays they are wonderfully ſo, "eſpecially in the ſmall towns; but almoſt every where, except in the large towns and their environs, they are very bad. But in all of them, rum, brandy, and whiſkey, are never wanting; theſe are conſidered as the neceſſaries of life; and the profits of the landlords ariſe chiefly from the liquor, of which the conſumption is immenſe." (P. 34) One example will be ſufficient to ſhew how theſe American colonels and captains keep up their reſpectability, and feed the brutality of the people.

"We came to Bedford in the evening, and took up our lodging at an inn, the hoſt of which was an acquaintance of the American officer with whom I travelled. His houſe was ſpacious, and of two ſtories, which is uncommon in this country. The day of our arrival was a holiday for the inhabitants of the adjacent country, who had aſſembled in this little town to celebrate the repeal of the tax on the diſtillery of whiſkey, which had rendered the preſidency of Mr. Adams unpopular. All the public houſes, and eſpecially the one in which we were, ſwarmed with drinkers, who made a moſt dreadful noiſe, and abandoned themſelves to exceſſes which paſs all deſcription. Every room, the ſtairs, and court, were ſtrewed with men dead drunk, and thoſe who could half articulate any thing expreſſed only fury and rage. A paſſion for ſpirituous liquors is one of the characteriſtic traits of thoſe who inhabit the country in the interior of the American States. This paſſion is ſo ſtrong, that they frequently quit their farms to get drunk in a public houſe; and I do not believe, that there are ten out of a hundred, who, if they had the liquor at home, would abſtain from it a moment while it laſted." (Pp. 42, 43.)

Further particulars of the manners and habits of this weſtern people, may be gathered from the following extracts.

"The inhabitants of the banks of the Ohio, are chiefly employed in hunting the ſtag and the bear, for their ſkins. Their paſſion for this way of life retards the cultivation of the land; hence, their eſtates, which uſually conſiſt of from one hundred to four hundred acres, are very little improved; as for the moſt part no more than eight or ten acres are cleared, yet the product of theſe few acres, with the milk of their cows, abundantly ſupplies the wants of a large family, for few of them have leſs than ſix or ſeven children. Their houſes are chearfully ſituated on the banks of the river, but the conſtruction of theſe houſes by no means anſwers to their ſituation; they are miſerable log houſes, without windows, and ſo ſmall, that two things which they call beds, almoſt fill the whole ſpace. (P. 116) Into theſe houſes you are received with hoſpitality. You ſleep on the floor, wrapt in your blanket. You find bread made of maize, ſmoked ham, milk, and butter, ſeldom any thing elſe. Maize is almoſt the only grain they cultivate; and even this they do imperfectly. The wheat which they

they raiſe is almoſt entirely a matter of ſpeculation, they export the greater part, for nine-tenths of the inhabitants never taſte wheaten bread. (P. 117) The beſt lands on the banks of the Ohio are ſold for three piaſtres the acre; they are even cheaper on the left bank, in the States of Virginia and Kentucky; the titles to which lands are conſidered as leſs ſecure. More than the half of thoſe who dwell on the banks of the Ohio, are the *firſt* or *back-ſettlers*, as they are called, a race of men who never can remain on the lands they have cleared, but who, under the pretext of diſcovering a richer ſoil, a more healthy ſpot, or a more productive hunting country, ſtill puſh forwards to the moſt diſtant boundaries of American population, to the vicinity of the original natives of the country. Their inſults, and general bad conduct towards theſe natives, produce continual quarrels, and often bloody wars of which the natives are always the victims, not from inferiority of courage, but from inequality of numbers.

"Before we reached Marietta, we met with one of theſe *ſettlers*, who, as we were, was going down the Ohio, and whom we accompanied during two days. He was alone, in a canoe of about twenty feet long, and about twelve or fifteen inches broad. He was going to explore the banks of the Miſſouri. The vaunted excellency of the lands, which are ſaid to ſurpaſs thoſe on the banks of the Ohio, and which the Spaniſh government was then portioning out *gratis*; the multitude of beavers, elks, and above all of biſons, were the motives which induced him to emigrate to that diſtant country; from whence, after having pitched on a proper ſituation for his family, he had to return to fetch it from its preſent dwelling, and thus would he be obliged *thrice* to travel the ſpace of fourteen or fifteen hundred miles. His dreſs (the uſual dreſs of all the American hunters) conſiſted of a round waiſtcoat with ſleeves, pantaloons, and a large yellow and red woollen ſaſh; a carabine, a tomahawk, two beaver ſtraps, and a large knife hung to his ſaſh. Such was his hunting equipage. His baggage conſiſted of *one blanket*. Every evening he went aſhore, and paſſed the night by a fire; and when he thought the place favourable for hunting, he remained ſeveral days in the woods; he ſubſiſted on his game, and procured freſh ammunition with the ſkins of the animals he had killed." (Pp. 118, 119, 120, 121.)

Such were the firſt ſettlers of all the countries weſt of the Alleghany mountains; who having outnumbered and overcome the original inhabitants, did not long remain contented with the fruits of their victory, but after having built a log-houſe, and cleared a few acres, became diſguſted with what they conſidered as a life of eaſe, diſpoſed of their property, and with their carabine, tomahawk, and blanket, ruſhed forward into the wild in ſearch of new adventures and a new home. The back ſettler we have juſt exhibited, is a good ſpecimen of this race. A Mr. Craft, who accompanied our author during ſome part of his tour, is another ſpecimen, though not reaching the ſublimity of ſavageneſs which diſtinguiſhed the firſt; but his locomotive paſſion was not at all inferior, for he was upon a trip of a few thouſand miles to the river Yatous (which runs into the Miſſiſſippi) for the purpoſe of finding a better climate, and a ſituation more favourable for trade. We are ſurpriſed that our author did not endeavour to perſuade his companion to remain on the banks of the Ohio,

"as

"as in twenty years hence," he ſays, "that part of the United States will be the moſt commercial and populous, and where I ſhould in preference chuſe to reſide." (P. 123.) But he probably thought that his endeavours would have been in vain, for that the ſpirit of emigration, as he informs us, is ſtronger than all the powers of reaſon. He lays it down for certain, that the moſt of thoſe who now inhabit the banks of the Ohio, will ſtill puſh forward, and like wave preſſing on wave, will be ſucceeded by others. Settlers arrive from every European country on the ſhores of the Atlantic. Part of theſe, as well as many of the old inhabitants of the country which ſtretches along the coaſt, croſs the ridge which runs from north-eaſt to ſouth-weſt, to eſtabliſh themſelves in that immenſe territory, known firſt by the name of the country of the weſt, but now divided into ſeveral States. Hence, we find a rapidity of population which can hardly be conceived by an inhabitant of the old continent. As an inſtance of this, Mr. Michaud ſays, that in Kentucky, only *one* of the diviſions of this country of the weſt, the population from 1782 to 1802 has increaſed from 3000 to 250,000; of which 20,000 are Negro ſlaves. He adds, that it would have riſen ſtill higher, had not the great difficulty of aſcertaining the rights to the lands checked its progreſs.

To a philoſophic traveller, this country preſents a wide field of obſervation; but Mr. M. is not much of a philoſopher; he has only eyes and ears. What he ſees he deſcribes as well as he can, and he relates in the ſame way what he hears; but after examining all he had ſeen and heard, we feel diſappointed and wiſh he had been a better ſeer and hearer. One example of his dexterity in diſappointing the expectations of his readers, will ſhew, that our ſtricture is not without foundation. Thoſe mounds of earth, covered with ancient foreſt trees, which are to be ſeen in different parts of the American wild, had a good deal occupied the learned world, as they exhibited marks of a ſtate of ſociety having exiſted there in ſome very diſtant period, much ſuperior to what did exiſt when the country became firſt known to the Europeans. Hear what our traveller ſays of them: "Near that town (Marietta) are to be ſeen the remains of ancient mounds of earth, which are ſuppoſed to have been formerly Indian forts. When firſt diſcovered, they were covered with trees, ſome of which were more than three feet in diameter." (P. 97.) This is all he ſays of them, we have no deſcriptive detail, nor a ſingle word of reflection. In the next ſentence, it is true, he tells us that Major-General S. Hart has given a plan and minute detail of this Indian antiquity; and we were in hopes, as he did not chuſe to ſay any thing himſelf, that he would have communicated part at leaſt of what the general had ſaid on the ſubject. Here again we met with diſappointment, not the ſhadow of a communication eſcapes him; but inſtead of wiſhed-for deſcription and antiquarian reſearch, we are preſented with two facts equally unimportant and unwiſhed-for; *viz.* that the author knew the general's ſon at Marietta, and that the poor general fell in a battle with the united ſavages near Lake Erie.

But,

But, though Mr. M. neither *ſees*, nor *narrates* as an enlightened traveller would, yet he exhibits a certain ſobriety of mind which inclines the reader to put confidence in him, to conſider his delineation as far as it goes, as correct, however deficient in ſpirit and vigour. He gives an account of the agriculture and commerce of the weſtern world, in which there will be found ſome uſeful information; and the naturaliſt and botaniſt, the latter particularly, will not riſe unſatisfied from the peruſal of the work.

A map of the middle, weſtern, and ſouthern American States, is prefixed to the work, which is neatly executed, and we believe as correct as moſt of thoſe already publiſhed; but as to the weſtern ſtates eſpecially, from obvious cauſes, their geography muſt as yet be very imperfect. This Mr. M. candidly acknowledges.

PORTUGUESE AND SPANISH LITERATURE.

IT is the fate of literature, like nations, to become more celebrated by licentiouſneſs and extravagance, than by internal excellence and beauty. Exceſſes naturally impoſe upon the world; hence the hitherto ſucceſsful efforts of French literature to become general, or, as its ambitious votaries wiſh, univerſal. It has been the policy both of ancient and modern France to propagate her language, and with it to transfuſe her debaſing * ſentiments throughout the habitable world. This was a neceſſary preliminary to her views of univerſal empire. Already has the language of the Dutch, as

* We are not even yet perhaps ſufficiently aware of the miſchievous influence of all French literature, almoſt without exception. There is an *excess* in every one of theſe works; generally an exceſſively puritanic adherence to *exterior* decorum in a *double entendre*; an exceſſive love of pleaſure; and an inceſſant play upon the paſſions; ſo that the moſt abandoned principles, or rather the total dereliction of every thing that can be denominated principle, can be diſguiſed with ſentiments of the greateſt apparent purity, under the moſt ſpecious appearance of virtue, whilſt they never fail to corrupt the heart, and to deſtroy that radical or Chriſtian purity of ſoul, that ſimplicity and ſincerity which angelize human nature. There exiſts not even an idea of that immaculate chaſtity of ſoul in France, nor can they either conceive or believe its exiſtence. If we examine attentively their writers, from a *d'Enclos* to a *de Genlis* or *Stael*, we ſhall find the ſame ſentimental propriety, the ſame faſhionable decorum and tinſel of virtue, the ſame ſenſuality; but never a trace of that purity, that chaſtity which animates our Engliſh writers; and whoever ſtudies for a length of time, even the leaſt exceptionable of the French authors, will ſoon find ſenſuality gain upon his mind, before he is aware whence it could ſpring. It ſeems to have been a conſciouſneſs of this truth, that induced Malebranche to ſuppoſe that the pleaſure ariſing from reading a well written performance, was of a criminal nature.

well

well as their commerce, fallen under the direful influence of the French, and that of Italy is rapidly declining under the ſame coercive and ſuffocating power. The literature of Spain and Portugal too, notwithſtanding the laudable exertions of the Inquiſitions, have ſuffered no little from the voluminous verboſity of French copyiſts and tranſlators, whoſe impoſing works have, by their overwhelming quantity only, impeded the progreſs of more worthy and original productions in theſe languages. Indeed, ſo common was the French language in Portugal, that it was not deemed neceſſary to tranſlate it, ſtill leſs produce original works, the Portugueſe vainly imagining that they could not excel the works of French compilers and tranſlators.—Time, and the moſt unmerited abuſe of theſe countries, by Bourgoanne, under the name of the Duke of Chatelet, have together contributed to teach theſe people what they are to expect from Frenchmen, and what is their duty to themſelves in the cultivation of their language and literature. Their principal deficiency is in quantity, rather than quality; a want of original books in the ſciences, and a greater quantity of modern productions, equally elegant with thoſe written prior to the diſgraceful aſcendancy of French literature. For this evil, the remedy is eaſy; and a ſlight compariſon of the two languages, French and Portugueſe, would immediately evince the ſuperiority of the latter, which, though too little known or cultivated, poſſeſſes unqueſtionably all the delicacy and elegance of, with an expreſſion much ſuperior to, the former: and more unaffected and natural ſweetneſs than the Italian. The Portugueſe has a peculiar maternal tenderneſs, and natural melody, which are not to be found to the ſame degree perhaps in any other in Europe. Language, no doubt, originally receives a character from the particular genius of the people, from their phyſical conſtitution, and from the peculiarity of their climate. The rapid progreſs of the ſciences and of civilization, ſoon carries it to a point, (the Portugueſe, in leſs than four centuries, attained this,) beyond which the mechaniſm of words ſeems hitherto incapable of ſurpaſſing; or, the powers of the human mind have not yet diſcovered a mean of developing its faculties by ſomething more perfect than our preſent languages. What may be the future diſcoveries, which are ſtill in the womb of time, are uncertain; but every one muſt acknowledge the incapacity of his words, to give a faithful and complete picture of his thoughts and ſentiments. At preſent, however, the language of all the countries of Europe has long ſince attained that climax of purity and elegance, which may degenerate, but appears no longer capable of keeping pace with our other improvements in ſcience. In this ſtate, it is doubtleſs true, that it principally forms that congeniality of mind, that mode of thinking peculiar to each nation and language: thus, it is perhaps pretty generally believed in England, that there is a *diſintereſted* principle of goodneſs in the breaſt of man; in France, it is ſtill more generally reported that all is from *ambition* and *ſelfiſhneſs*. Nor is it extraordinary that, as language originally receives a character from the

the people in its infancy, it ſhould in courſe give them a character in its maturity; and that in the peculiar characteriſtic of their language, we have one of the moſt general and intereſting traits of national character, which may tend to illuſtrate the hiſtory of the human mind. For example, in the French we feel a littleneſs, an uniformity, and negativeneſs of expreſſion, which are ſtrikingly evinced in their foppery, in their affected decorum, in their want of rectitude or fixed principles, and of deciſiveneſs, in their tergiverſation that at once promiſes, deceives and flatters. In the Italian, an unnatutural ſoftneſs, a luſcious ſuavity and an artificial flexibility, appear in the low, fawning, unfaithful, flattering ſenſuality, and a *convertibility* in which all ſeem immerſed. In the Spaniſh, a lottineſs, an energetic delicacy and noble rectitude which ever contemplates and ſeeks excellence; form characters, even in defiance of political degeneracy, ſtill noble, *diffident* in the extreme, under the appearance of preſumptive haughtineſs, and with ſouls "caſt in friendſhip's mould." In the Portugueſe, a natural tenderneſs, a ſimplicity, ſweetneſs and luxurious languor; the effects of which are evinced in a friendly urbanity, an intereſting politeneſs, and amour, frequently degenerating into ſenſuality.

Theſe preliminary reflections will not appear miſplaced, when it is remembered, that we are about to introduce to the acquaintance of our readers, the literature of two countries, now little known, but once the moſt famous in Europe, long ſince fallen to decay, and again emerging out of the torpor of deſpondency from fallen greatneſs.

O Filoſofo diſcurſivo ſobre a Hiſtoria da Filoſofia, e Principios fyſicos, do Compoſto natural, &c.—"*The diſcurſive Philoſopher on the Hiſtory of Philoſophy, and the Phyſical Principles of Matter. A Work deſigned for the Inſtruction of the Candidates in Philoſophy.* By Friar Manoel de Santa Anna, Ex-Lector of Theology, of the Province of Santa Maria da Arrabida." Liſbon. 1803. Small 8vo. Pp. 358.

A KNOWLEDGE of the opinions of the Ancients ſtill forms the introduction to the Chriſtian philoſophy in the ſchools of Portugal and Spain. This little work contains a brief hiſtory of the philoſophical opinions of both the moſt ancient and modern philoſophers; diſcuſſed very agreeably by two interlocutors, Arnaldo, a true lover of the ſciences, and Beliſario, a modeſt ſceptic. The manner is ſtrictly argumentative, without the digreſſions, declamations, or tedious repetitions of a dialogue; but with a clearneſs, preciſion, and facility of expreſſion, which, if not always original and profound, are never tedious or diſintereſting.

Chap. I. *On the Philoſophy of the Hebrews, Chaldeans, Egyptians, and others*; defends, in a popular manner, the chronology of the Pentateuch,

Pentateuch, againſt the modern French infidels; though it is conceded that Moſes did not wiſh to eſtabliſh ſyſtems of philoſophy, but to make known the power and greatneſs of the Creator, with the political and moral obligations of his creatures. The conciſe views of the Perſian and Egyptian philoſophy contraſted with that of the Hebrews, are admirably adapted to confound the ſuperficial and garrulous enemies of revealed religion.

CHAP. II. *On the Philoſophy of Greece, and of the various Sects that originated there.* This is a conciſe account of the era, place of nativity, with the chief apothegms of the principal Greek philoſophers, in which the author has followed the French writers, whoſe *polite* religion gave a ſanction to the modern infidels. The errors of Ariſtotle he aſcribes to the Latin interpolators; and Plato he accuſes of *Pantheiſm*, that is, of making the ſouls of man a part of the Deity. Epicurus is more favourably treated, and his ſyſtem of morality extolled and adopted in its full extent. Indeed, the author avows himſelf a Catholic Epicurean, a ſyſtem diametrically oppoſite to the monkiſh mortifications, faſtings, whippings, and other aſcetic auſterities, which the Church of Rome has hitherto maintained as an eſſential part of religion. Epicuriſm is, however, the practical religion of all catholic countries at preſent. Epicurus's canons of judgment are detailed at length. "That pleaſure, to which no pain is "annexed, ought to be embraced; that pain, to which no pleaſure "is annexed, ought to be avoided; that pleaſure which impedes a "greater pleaſure, or which may occaſion a greater pain, ought to "be ſhunned; that pain which either avoids a greater, or generates "and cauſes a more exceſſive pleaſure, ought to be adopted." But the morality of our author, is much more lax than that of Epicurus, who explicitly declares, "Muſic and poetry, which are often em-"ployed as incentives to licentious pleaſures, are to be cautiouſly "and ſparingly uſed:" whilſt he, on the contrary, cenſures M. Fleury, for complaining of the relaxation of the religious orders, which, inſtead of devotion, had fallen into habits of amuſement and *buffoonery*, the ευτραπελια of St. Paul, that they had dignified as a virtue, and not a vice. This ex-lector of theology, not only conſiders as innocent, but recommends as proper, walking, gay diſcourſe, playing on the violin, and other inſtruments, ſinging muſic, *hunting*, fowling *, and other recreations; to ſanction which, he quotes Saint Francis de Sales, and a ridiculous and unauthenticated anecdote of St. John the Evangeliſt, amuſing himſelf with a partridge, &c.—Half the dogmas of the Romiſh church depend on traditionary anecdotes, which never had exiſtence but in the ignorance of the vulgar. The canon, "That pain which avoids another greater, or generates "a greater pleaſure, ought to be embraced;" is offered as a reaſon,

* We have ſeen the *friars ſhooting* birds on Sundays, with apparently great pleaſure. Indeed, Sundays are licenſed for "foul riot and miſrule."

"that

" that *faſts* and penitence ought to be practiſed, as they exempt from " the greater pain of ſin." There is one maxim of Epicurus, very generally practiſed in Portugal, perhaps without the moſt complete ſucceſs. " A happy life neither reſembles a rapid torrent, nor " a ſtanding pool, but is like a gentle ſtream that glides ſmoothly and ſilently along." Graveſon is cenſured for following the vulgar opinion againſt Epicurus.

CHAP. III. *Of modern Philoſophy ſince the firſt eight Centuries of the Church.* In the early ages of the Church, nothing prevailed but the Platonic and Potamonic, or *Eclectic* philoſophy. This continued till the ninth century, when the Saracens, called Moors, were completely eſtabliſhed in the ſouthern provinces of Spain, and cultivated the arts and ſciences in the celebrated ſchool at Cordoba. Theſe Mahomedans, originally from *Arabia Felix*, who brought with them all the learning and taſte of the Eaſt, were perhaps the only perſons then in weſtern Europe, who had any knowledge of the Greek language. Under the Califate of *Alfarebe*, a grand patron and lover of the ſciences, the works of Ariſtotle were tranſlated into Arabic, and thence were propagated by the Spaniards, who had acquired a competent knowledge of that language. From theſe imperfect tranſlations, ſprung the knowledge of the works of the Stagyrite, and with them the Scholaſtic philoſophy, which has predominated in Spain almoſt to the preſent day. Hence too, the progreſs in chemiſtry and agriculture †, for which the Moors are particularly diſtinguiſhed in Spain and Portugal. The exceſſive attachment of theſe Arabs to Ariſtotle's Phyſics, almoſt approached adoration; and this prince Alfarebe, after having read them forty times, began again with continued fervor. The author, after candidly conceding the obligations of Europe to the Moors, proceeds to give a ſummary of the great Doctors of the Church, in which ſeveral Engliſhmen, particularly Oakham, a pupil of Scotus, receive their due portion of approbation: then an account of the moſt diſtinguiſhed alchymiſts, ſuch as Raymond Lully, Villanovano, Roger Bacon, Paracelſus, Helmont, &c. A brief, but explicit account of all the authors of Syſtems of Phyſics, from Copernicus, Galileo, Gaſſendi, Newton, Sir Thomas More, Muſchenbroek, Bulfinger, Bayle, to Voltaire; and the ſophiſms of the latter are every where rebutted with conſiderable ſpirit and ſucceſs. There is, indeed, a ſomewhat peculiar felicity in the manner of anſwering the ſarcaſms of Voltaire, Helvetius, &c. by the eulogies of Rouſſeau and Bolingbroke on the preeminence of the Chriſtian religion, and of the futile inconſiſtency of its enemies. The notice of human ſyſtems of the laws of nature, is

† The Moors were unqueſtionably the beſt agriculturiſts in Europe; and their means of conveying water for irrigation, which ſtill remain in the ſouthern provinces of Spain, evince not only induſtry, but a knowledge of hydraulics ſuperior to that of the Romans in their ſplendid aqueducts,

followed

followed by a connected view of the Christian scheme, which would not disgrace an English bishop, were it not for two sentences only, utterly repugnant to Christian humanity. "If France, that educated the impious Voltaire, had burnt him with all his works, and "others of similar libertine writers, she would not, perhaps, have "been so unfortunate as at present." If the great body of the clergy in France had been less ambitious, and less forward to mix in the licentiousness of the court, and more attentive to the *morality* of their people, and to their own, the ravages of libertinism and infidelity would have been much less grievous to society. The source of all weak or bad governments is a want of principle or general depravity in the mass of the people. With this exception, indeed, the author is considerably more liberal than most of his predecessors; and no longer treats the Protestants as infidels, neither does he despise borrowing from them an argument to support religion, well knowing that any system of Christianity must be better than *French infidelity*. In this view of Christian philosophy he has, indeed, perhaps without immediately designing it, given a demonstration of the unsullied piety, solidity, and profound knowledge of the English writers; while those of France are uniformly marked with vain fancies, dazzling systems, paradoxes, infidelity, and the uncandid vanity of explaining the Christian religion according to their own national prejudices. This is followed by an eloquent, catholic, pious, loyal, and patriotic address to his countrymen, exhorting them to piety, morality, and faithfulness to their worthy prince, and concluded with many excellent remarks on the authenticity, and historical sketches of the propagation and establishment of Christianity, which are alike honourable to the genius and industry of the author, and cannot fail of being highly useful to the Portuguese, in whom the deleterious predominancy of modern French literature, has almost even annihilated the taste for their own language.

Chap. IV. *Of what may be deduced from all the Sects of ancient Philosophers, in order to form the System that we ought to follow.* The object of this chapter is to furnish the student with correct notions of the mundane system, divested of paradoxes, and atheistic or irreligious opinions. The hypotheses of the chemists or *physicians*, the mathematicians and metaphysicians are collated, and in part rejected by seven axioms:—1st. Similar particles ought to be admitted in inorganic bodies; 2d. In all physical bodies are the oil, salts, and spirits of the chemists; 3d. Substantial *effluviæ* ought to be admitted; 4th. The first principles that the chemists extract from bodies ought not to be admitted as elements, since they contain many heterogeneous particles; 5th. It is difficult to say what is the copiousness of the elements of which bodies are physically composed; it is probably great; 6th. Corpuscles, or particles indivisible, physical and heterogeneous, ought to be allowed; 7th. The ideal state of Aristotle's hypothesis, ought not to give any embarrassment. From these axioms corollaries

corollaries are deduced that admit the heterogeneous particles and æther of Newton.

CHAP. V. *On the Compoſition of Mixtures, and their Reſolution agreeable to the Hypotheſis of our Principle.* This is divided into ſeven articles: the 1ſt. *Of mixtion, or generation of mixtures.* Ariſtotle defines mixtion, "the union of miſcibles altered and united." "Mixtion is not diſtinguiſhable from generation; as generation is a production of any thing, of which it is preſuppoſed the ſubject.—Hence the phyſical generation of bodies, is a production made of the preſuppoſed particles of matter, or of the elements that are the firſt principles, or firſt miſcibles that coexiſt with the bodies produced: mixtion, therefore, is not diſtinguiſhed from generation." This axiom is perfectly conſiſtent with our author's hypotheſis; but if admitted, the common modes of analyſing metallic oxydes, &c. is extremely imperfect: as we ſhould not only weigh the ſubject analyſed, but the inſtruments alſo, by which the different ſpecies of gas are diſengaged, conſidering then the joint production of the two ſubſtances.

Article II. *On the temperament of mixed bodies.* "The temperament of mixtion can only originate from mutual and reciprocal action, ſo that mutually and reciprocally the elements equilibrate in the mixed bodies which they compoſe. On the contrary, *intemperance* ſprings from a want of equilibrium in thoſe elements of bodies." Art. III. *Of divers modes of mixtion*; enumerates the ſyntheſis and analyſis of chemiſts, cryſtallization, fermentation, diſtillation, ſublimation, &c.; which are treated without ſufficient attention to chemical knowledge. Art. V. and VI. *In what phyſically conſiſts the generation of ſubſtantial compoſition:* and *in what phyſically conſiſts the corruption of compounds.* Concluſion. *On the union between matter and form.* Theſe ſections are not ſufficiently modern to intereſt the ſcientific reader; and the opinion or authority of Ariſtotle in theſe matters, is far from being conſiderable in the preſent age.—The author concludes by informing us, that he has finiſhed a Hiſtory of Philoſophy, and eſtabliſhed the phyſical principles, the ſame that regulate all the philoſophy which he teaches; and which he is determined to print in ſix volumes; two of Logic and Metaphyſics, and four of Phyſics, in the *Latin* tongue. Did he more juſtly appreciate the utility of his works, both *morally* and *politically*, he would be leſs likely to indulge the vanity of *appearing* learned, by writing that, in a dead language, which muſt be loſt to nine-tenths of his countrymen; eſpecially too at the preſent juncture, when his *mother* tongue, as well as his country, is menaced with extermination by the all-engroſſing French. It is the more particularly incumbent on him to add to the very ſmall number of works in a language, of the perſpicuity, ſuavity, and elegance of which, he has given ſuch favourable ſpecimens. Although his philoſophic reſearches favour more of the beginning of the 18th than the 19th century, yet his modeſt learning, *induſtry*, and *impartiality*, (a rare quality in religious matters,) joined to a natural perſpicuity, muſt render his "*Hiſtory of Philoſophy*"

ſophy" a work uſeful to the world. Unfortunately, however, the author *theoretically* (for his numerous quotations evince *practically* induſtry and inquiſitive reſearch) prefers the *eaſe* and *indolence* of Epicurus, to the ardour and perſeverance of Demoſthenes; an error which has reduced the political ſtate of his country to a very precarious exiſtence. We have been the more diffuſe in our account of this work, as it is the precurſor of another much greater; and as it is itſelf the moſt popular, and doubtleſs the moſt uſeful *original* work that has appeared latterly in that little known language: we may add too, that the author, well knowing the vulgar prejudices of his countrymen, has ingeniouſly repreſented, without direct citation, the great ſuperiority of Engliſh writers, contrary to many of his predeceſſors, who have not unfrequently condemned that which they could not read.

Diſſertaçao hiſtorica, e critica ſobre as Repreſentaçoes Theatraes.—An Hiſtorical and Critical Diſſertation on Theatrical Repreſentation. By F. L. R. Liſbon. 8vo. Pp. 67.

THE elegant and rational amuſement of the theatre, is much eſteemed in Portugal; and their pieces are, in many reſpects, ſuperior to the modern French, at leaſt in point of ſimplicity and genuine expreſſion of character, they are infinitely preferable. In the French theatre all is mechanical, all art; and we ſhould be tempted to ſuppoſe that Helvetius ſtudied human nature there only to form the automaton that he called man. In the Portugueſe there is much ſympathy and tender feeling; delicate humour, and not unfrequently real wit, mixed indeed with puerilities, but not worſe than what are every day exhibited on the Pariſian theatres. As to their muſic, ſo eſſential to theatrical repreſentation, it were high treaſon in the court of Apollo, to compare the fiddle-diddle hopping of the French muſic, with the elevated, ſonorous, and natural ſweetneſs and melody of the Portugueſe. Perhaps, indeed, the naturaliſt, who prefers the ſimplicity of genuine unaffected nature to the mechanical and unnatural efforts of art, will be no little diſpoſed to place the national muſic of Portugal among the firſt in Europe. The principal object of this intelligent diſſertation is to prove the legality of theatrical repreſentations; an object of very queſtionable utility in a city where attendance at one of four theatres every Sunday evening is conſidered as neceſſary as going to Church. "Theatrical repreſentation, or dramatic poetry, is nothing elſe than the expoſition of an action, part performed, and part repreſented in the ſcene; and that, according to its different objects comprehends Tragedy and Comedy, which not only experiencing the alternatives to which every thing of human invention is ſubjected, now ſpringing from humble principles, then being elevated to a grand climax of perfection, and again falling into the greateſt ruin; but alſo have been the object of endleſs diſputes among the learned, every time they pretended to decide, *if they be or not lawful.*" The lawfulneſs of theatric amuſements

amuſements is ſtrenuouſly ſupported; and, after giving a very ſuperficial ſketch of the origin of tragedy and comedy among the Greeks, and their progreſs among the Romans, inſtead of proving it by numerous and direct obſervations and facts, their legality is only authoriſed by copious citations from the ancient *Fathers!* Objections againſt the drama are again preferred, and again refuted by the opinions of the Holy Fathers, and by its public utility as "a ſchool of the people," and as furniſhing the rich and indolent with an amuſement, when they would otherwiſe fall into intemperance and extravagance. Some uſeful obſervations are made on the advantages of decorum in theſe repreſentations, and on the means of regulating them.

Bibliotheca Univerſal extrahida de muitos Jornaes, &c.—Univerſal Library, extracted from various Journals, and from the Works of the beſt Writers, ancient and modern. By the Author of the Travels of Altina. Liſbon. 1803. No. I. Pp. 189. Small 8vo.

THIS is a periodical work, by much the moſt reſpectable of any that has hitherto appeared in Portugal, whether conſidered in extent and depth of reſearch, or in literary taſte and elegance. The author has ſpent thirty years in meditation and travel, ſolely to acquire knowledge, and hopes, with the aſſiſtance of learned friends, of known merit, to give an exact account of all the new diſcoveries in the arts and ſciences; intereſting and original diſſertations on politics, political economy, philoſophy, morality, literature, and military tactics. A "Defence * of woman, of this amiable ſex, that nature has deſtined to miniſter to the happineſs of the human ſpecies, will be diſcuſſed with all poſſible energy. A hiſtory of women from the beginning of the world to our time ſhall be given, in which will be deſcribed all the heroines that have rendered themſelves worthy of being known by their great virtues and memorable actions. And, as all hiſtory ought to narrate faithfully the good and the bad, the actions of thoſe alſo ſhall be deſcribed, who, by a too ſanguinary and perverſe character, have made themſelves deſerving of the execration of humanity." Preface, p. 7, 8. The utility of ſuch a hiſtory, when not conducted on the modern libertine principles, will be readily acknowledged by all who

* We do not mean to ſanction all the extravagancies that have been latterly publiſhed in behalf of women in this country, and the ſtill more *ſcandalous* productions in France, by ſtating the following fact, as illuſtrative of Portugueſe manners, and *injurious* ceremonies. In the younger branch of a noble family, united to another of equal rank, we have ſeen the wife obliged, by the rules of deference to her huſband, to ſit down on a cuſhion, or very low ſeat, remote from her huſband; the daughter, nearly at the age of puberty, ſeverely rebuked by her mother for preſuming to place herſelf near her father's left hand, while the ſon, a boy of twelve years old, was placed on a high ſeat at his father's right hand! This ceremony, we are aſſured, was neceſſary to ſhew the *ſuperiority* of the huſband over his wife!

have witneſſed the diſgraceful indifference and *contempt* with which the men treat their wives in every country of Europe, except England.

ART. I. *Reflexions on Politics*, which ſerve as a preliminary to the work, and diſplay conſiderable reading, obſervation, and good ſenſe, in animated, and even elegant language. The nature of reflexions precludes the poſſibility of an analyſis, and a few only of the general maxims can be tranſlated. "The politics of ſovereigns embrace every branch of adminiſtration, and are as much ſuperior to thoſe of citizens as the general advantages of the ſtate are to thoſe of a ſingle individual. The misfortune of humanity is ſuch, that one finds even writers ſo perverſe, or ſo deficient in reaſon and good ſenſe, as to conſider politics as a ſcience of artifice, diſſimulation and deceit." p. 13. "Politics cannot obtain the true proſperity of an Empire, without procuring the interior tranquillity, abundance and harmony of the people, aſſuring them the ſecurity of theſe advantages in a manner that they cannot be diſturbed by their external enemies." "Nothing appears more difficult than to make the members of a ſociety act in concert; nothing requires ſo much power, ſo much vigilance, and ſo much ſagacity as the art of directing the divergent paſſions of men to the ſame * end, and to conduct them to a common center, whence they are conſtantly diverging." p. 17. The erroneous definition of Monarchy given by Monteſquieu, is corrected with great ſpirit. "Monteſquieu eſtabliſhes honour for the principle of monarchy; but honour without virtue is a chimera. Honour, in its true ſenſe, is a virtue which ſprings from the love of eſtimation, founded in the conſtant practice of our duties." The rigid execution and infallibility of the laws are eloquently enforced, as are alſo patriotiſm and *true* valour. The obſervations on commerce are ſo completely French, and ſo injuriouſly erroneous, that they merit notice. "Commerce, notwithſtanding its grand advantages, ought not excluſively to abſorb the attention of Government; the moſt wholeſome aliments become poiſonous when taken in exceſs. An enlightened policy knows that commerce produces *luxury*; and that luxury makes ſtates tend to their ruin. Commerce alſo, like every thing human, has certain limits aſſigned it by nature. *It ought to be proportioned to the extent and fertility of the country, and to the number of its inhabitants. Luxury diminiſhes the population, ſnatching from the fields many thouſands of cultivators, who prefer the eaſy life*

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* There is not, perhaps, a ſimilar inſtance in hiſtory of a ſtateſman's having the gratitude and hopes of every intelligent honeſt man in Europe (we might ſay the world), as the preſent Britiſh miniſter, regarded as the happy inſtrument, that not only prevented the revolutionary deſtruction of every nation in Europe, but the moſt probable means of effecting their ſalvation from the hands of the deſtroyer. We have repeatedly heard an expreſſion of ſuch confidence, in different countries, without any other deſign than to expreſs their real wiſhes.

of

of opulent cities *, *to the more laborious cultivation of the earth.*" In the original the two latter sentences are *turned*, but not translated into Portugueſe. This is the ſophiſtic jargon which the French invidiouſly uſe to make the world believe that the Engliſh are fools, and that even their commerce will ruin them. Reſpecting the hackneyed declamations againſt commerce and luxury, we have both experience and obſervation for aſſerting, that there is not a country in Europe where there is *more* commerce and *leſs* luxury than in this. The term *luxury* is not underſtood, neither in France or Portugal. Luxury does not conſiſt in the poſſeſſion of wealth and in rich coſtly equipages, but in the ſplendid appearances, oſtentatious and ſuperficially tinſelled garments, and the affectation of greatneſs, without the *real* means of ſupporting it. That man is luxurious who ſpends ſo much in ſplendid and pompous exhibitions at public feſtivals, that he is obliged, during the intervening time, to deny himſelf the neceſſaries of life. The French economiſts are preferred to the Engliſh, but it is becauſe the author ſeems ignorant of the language and principles of the latter, except through the medium of the French. The motives to induſtry may be uſeful to the indolent Portugueſe. Art. II. *On Poetry.* This conſiſts of deſultory hiſtorical ſketches on the origin, progreſs, and final object of lyric, epic and dramatic poetry; with ſome lively pictures of poetic fancy. Art. III. *Of the Relations of Hiſtory with Geography and Chronology*; an expoſition of the ſubordinate diviſions in hiſtory, geography, and chronology. Art. IV. *Rapid Reflections on the Progreſs of Medicine.* By F S. C. This writer evinces much reading andgood ſenſe, and has very judiciouſly preferred the labours of Engliſh phyſicians, with which he ſeems well acquainted, to thoſe of any other country. Brown is called the Bacon in medicine, and the diſcovery of Dr. Jenner is duly appreciated. the happy effects of which we have witneſſed in that country. The Galvaniſtic labours of Davy, Nicholſon, &c. are accurately analyzed, as being the beſt expoſition of the phenomena of Galvanic electricity. Art. V. *On Friendſhip.* Many juſt and moral ſentiments are here diſplayed with taſte and feeling, and the libidinous ſentimental foppery of Montaigne is combated with equal addreſs, and more energy and knowledge of human nature, uncorrupted by the faſhionable ſenſuality, which he ſo unfortunately introduced. The friendſhip between the ſexes is happily illuſtrated upon moral and rational principles. "Woman is a being as perfect as man, and more capable of true ſentiments of friendſhip, as ſhe is infinitely more ſenſible. Volubility and inconſtancy of which ſhe is accuſed, are common to both ſexes; and, although conceding that ſhe offers more examples of inconſtancy, it is not becauſe ſhe is worſe organized, but by defect or abuſe of education." Art. VI. *Siege of Troy.* A brief hiſtoric notice of that event. This firſt Number is moſtly *original*, and where the author does not blindly adopt French ſentiments and phraſeology, he evinces principles of taſte and humanity.

* It is no doubt a vulgar error that large cities are injurious to the population, as no populous country is without them.

Bibliotheca Univerſal, &c.—*Univerſal Library*, &c. No. II. 1803. Small 8vo. Pp. 175.

Art. I. Charite and Polydore; a romance, by Barthelemy. This tranſlation has the merit of being leſs interlarded with Galliciſms than moſt of the modern productions tranſlated from the French into Portugueſe. Art. II. *Univerſal Hiſtory of Women, by a Society of Ladies.* The illuſtrious women of the three firſt ages of the world furniſh the materials of the firſt book of this univerſal hiſtory, drawn up principally from the facts recorded in the Old Teſtament. The ſecond age, from the deluge to the vocation of Abraham, furniſhes no account of women in the Scriptures. To fill up the chaſm, Plutarch's hiſtory of Iſis and Oſiris is given, the former as being the firſt woman deified, and alſo moſt probably in exiſtence during this period. This is written in the true ſpirit and ſtyle of hiſtory, with great perſpicuity, candour, and impartiality; and no idle efforts are made to varniſh vices, or diſguiſe facts to eſtabliſh any favourite principles of *equality*. Such a work may perhaps tend to deſtroy the abſurd prejudices that ſtill prevail in Portugal, and on the Continent: prejudices which Fenelon's Aſtarbe and Calypſo have unfortunately contributed to ſanction. The neceſſity of this hiſtory would be ſuperſeded by an impartial account of the ſituation and character of Engliſh women. Art. III. *On War.* Theſe hiſtorical reflections are in part tranſlated from the French, but digeſted and arranged in the editor's peculiar manner; and from which it appears that all great warlike powers have ariſen from their efforts of ſelf-defence; and that there has been no difference between the climax of their power, and the commencement of ruin. Striking portraits are given of the horrors of war, and of its ruining effects. "The lions and tigers do not fight but to ſatisfy hunger; man is the only animal, that of good will, and without cauſe, deſtroys his equals, and felicitates himſelf in exterminating them." Proper execration is beſtowed on the baſe writers who flatter the Neros, Caligulas, Buonapartés, and other barbarians favoured by fortune. It is concluded with a forcible appeal to the ancient valour of the Portugueſe ſoldiers; the neceſſity of imitating their anceſtors, and the melancholy ſtate to which they would be reduced if conquered. The truth of the following obſervation we have lately had the melancholy pleaſure of aſcertaining in Switzerland and Italy. "The conquerors, after oppreſſing the conquered provinces with all ſorts of vexations, almoſt always finiſh in reducing them to *deſerts* to avoid the revolutions to which deſperation makes the people ultimately recur, to ſhake off the yoke of oppreſſion. Let us, then, reſpect the ſtatutes of our anceſtors; but let us preſerve with more care the ſimplicity, the valour, and the virtues with which they made themſelves reſpectable!" Art. IV. *Of Gratitude:* compoſed of extracts from the French, who, after ſeven years of murder, licentiouſneſs and rapine, begin to moralize a little; and among other things recommended gratitude, with examples from hiſtory, which they had before deſpiſed.

Art.

Art. V. *Hiſtory of Zenobia, Queen of Palmyra.* Art. VI. *Of Poets.* Some diſcurſive and critical obſervations on poetry and poets, well adapted to improve the taſte and morals of both. "Conceding to the poets ſimply agreeable an honourable place among men, we do not include in this Number thoſe who ſay things contrary to good ſenſe and decency." This Number, though printed on good paper, is full of typographical errors, not uſual to the preſs of Ferreira.

Bibliotheca Univerſal, &c. No. III. Small 8vo. Pp. 160.

Art. I. *An Eſſay on ancient and modern Tragedy.* Chap. I. *Origin of Tragedy.* To the dances and Bacchanalian ſongs are aſcribed the firſt rude eſſays of Tragedy. "Bacchus having found out the ſecret of cultivating the vine, and making wine, taught one Icarus, in a province of Attica, that ſince took the name of Icaria. This man by accident finding a he-goat gnawing the vines, immolated it to his benefactor, as much for intereſt as for gratitude. The peaſants, who witneſſed this ſacrifice, began to dance around the victim, ſinging praiſes of their benefactor or god. This momentary amuſement became an annual cuſtom, afterwards a public ſacrifice and univerſal ceremony; and, laſtly, a prophane ſpectacle. As every thing was ſacred in Pagan antiquity, the plays and entertainments became feaſts, and in fine the temples were transformed into theatres. The beſt poets gloried to compoſe religious hymns in honour of Bacchus, and to render them agreeable by means of muſic and dancing, which offered them an occaſion to diſpute the prize of poetry: this premium in the fields was a he-goat or a leathern ſack (made of goat's ſkin) of wine, in alluſion to the name of the Bacchanal hymn, long called *Tragedy, i. e.* a ſong of a goat and vintages." Τραγωδια, from Τραγος, a *goat*, and ωδη, an *ode* or ſong; or dancing like the goats, and ſinging; hence the probable origin and etymon of *Tragedy*. Theſe rude amuſements were continued till Theſpis added the form of dialogue in recitative to the poetic effuſions in honour of Bacchus, which have ſince been improved by Æſchylus. On the *principle, eſſence,* and *ſubject of tragedy*, are ſome judicious reflections, though not very original. On the *two ſyſtems of ancient and modern tragedy*, the author ſays little but paraphraſes ſome ridiculous compariſons made between Paris and Athens, in theatrical taſte; and ſeems to approve of the jejune, *mechanical** formality of the French theatre, alike foreign to *nature* and *originality* of ſentiment. He concludes, indeed, with giving a moſt decided preference to the ancient ſyſtem, (in oppoſition to the French ſchool) of making the

* The *mechanical* uniformity of all French plays is not leſs diſguſting to good taſte than their ſtudied *artificialness*. All is *art*, without one *original* ſentiment of humanity. In general they diſplay only one ſcene in a gentleman's drawing room, where the ſervants, in the abſence of their maſter, carry on their intrigues, and ape the language and manners of their maſters, but always without either dignity or propriety.

ſpectacle finiſh tragically, in order to induce reſignation and hopes of reward in another world. We paſs over the tranſlation of Charite and Polydore, and the Hiſtory of Robeſpierre, to notice a very clear, conciſe and ſatisfactory view of the Vaccine inoculation. A brief hiſtory is given of the introduction of inoculation into this country by Lady W. Montagu, and of the abſurd oppoſition to it by Fench phyſicians; a ſalutary leſſon to the intereſted oppoſers of vaccination. The origin, progreſs and unparalleled ſucceſs of the latter are diſtinctly repreſented; and ſome particular obſervations made at Liſbon, are added, where it has been remarked that *cold* has the effect of retarding a little the ſeries of ſymptoms, but without injuring the ultimate effect. The directions for procuring the vaccine pus, and for the manner of application, are faithfully extracted from the beſt Engliſh authors. Art. V. *Hiſtory of Charlotte Corday.* The patriotiſm of this heroine had nothing Roman in it; and was only excited by revenge for the death of her lover, and not to prevent greater national calamities. Thoſe who wiſh to have a correct idea of the *faſhionable* depravity of Frenchwomen, ſhould read her letter from Paris, deſcribing her journey from Caen, and her gallantries on the road, &c. which are not tranſlated in this too brief account.

Menandro e Laurentina, ou os Amantes Extremoſos. "Menander and Laurentina, or the Lovers of Eſtremadura. A Portugueſe Novel. By Eliano Aonio." Liſbon, ſmall 8vo. 1804.

IT were injuſtice to eſtimate the merit of Portugueſe works by the ſtandard of Engliſh, or even French authors. The elegant ſimplicity however of this little tale raiſes it to ſome diſtinction amongſt works of a ſimilar claſs; and the portraits of love, fidelity, modeſty and friendſhip, will always intereſt and pleaſe the friends of virtue. The ſtory is perfectly natural, without any ſupernatural agency in working out events. The hero is a noble youth, devoted to the ſtudies of philoſophy and mathematics, deſpiſing love, until viſited by the daughter of his father's acquaintance, previous to her being forced into a convent, to gratify the avarice and ſuperſtition of her father. He becomes immediately enamoured of his fair viſitant, and refuſes the hand of the daughter of a rich and noble friend; in the end elopes with his beloved, and lives four years as a ſhepherd unknown to their parents, who at length diſcover them in the houſe of a generous labourer, and reſtore them to fortune and uninterrupted happineſs. The delicate and indirect cenſure upon thoſe monaſtic inſtitutions, ſtill exiſting in Portugal, will, it is hoped, be followed by good effects, eſpecially where young women are forced by the ſuperſtition of their parents to enter thoſe cells of miſery.

O Perigo

O Perigo das Paixoes. "The Danger of the Paſſions: an allegorical and moral Tale, deſigned as a Leſſon to Youth. With an Analyſis of the human Paſſions. Dedicated to the moſt excellent Marchioneſs of Nizo; by John Charles Morao Pinheiro."—Liſbon.

THIS tale is much more truly and practically moral than any of Marmontel's, and is not leſs pleaſing. The ſubject is happy. Virtue and Reaſon, under the names of *Uteria* and *Neris*, retire from the world, followed only by Melanida, and her huſband. In their happy retreat this couple had a ſon Iſigio, whom they educated with great care; but both dying before their ſon attained maturity, they left him alone under the direction of Uteria and Neris. Theſe latter ſuffered their adopted, under the pretext of returning to a repenting world, to be ſucceſſively the ſlave and dupe of the paſſions, preſumption, honour, ambition, love of glory or fame, avarice, &c. and at length take him under their immediate protection. The analyſis of the paſſions evinces the author more a moraliſt than a philoſopher: *love*, *hatred*, and *ambition*, are the only paſſions properly ſo called by Senhor Pinheiro; anger, revenge, fear, &c. are not paſſions, but accidents of the mind.

O Soldado Luſitano. The Portugueſe Soldier. Publiſhed by Authority. Liſbon, Sept. 1804.

THE laudable deſign of this little tract naturally excites diſcontent at the indolence of the Portugueſe government, in not following ſo fertile and uſeful a ſubject much more extenſively, and in adding the neceſſary appendage of dates to hiſtorical facts. The work is compoſed of eighteen ſhort Sections, briefly noticing all the different inſtances of Luſitanian heroiſm from the earlieſt accounts of time to the preſent day. It is indeed admirably adapted to excite obſtinately bigotted ſentiments of nationality by the rapid diſplay of iſolated facts, which, if chronologically arranged, would have individually animated the languid patriotiſm and noble love of independence, that formerly diſtinguiſhed the adventurous Portugueſe. "Section I. In the time that Rome poſſeſſed the ſcepter of nations, when France, Germany, and other warlike people, humbled themſelves before their conquering arms, the Portugueſe were not only reſpected but alſo feared by them. Our *Viriato* in fifteen field battles proſtrated to the ground their ſtrongeſt legions, and, like Sertorius, in the front of our few ſoldiers, triumphed over their moſt celebrated generals, that commanded the moſt numerous armies." In this manner feats are related of Portugueſe valour in Aſia, Africa, and the Eaſt Indies: and concluding, that "every age teſtifies, that the Luſitanians conſtantly diſtinguiſhed themſelves among the moſt warlike people; although ſome individuals, effeminated and debaſed by their vices, made themſelves unworthy of being enrolled in this number; nevertheleſs, the

the preſent age manifeſts by the moſt clear and ſtriking examples, that they are not degenerating from their anceſtors, but uniting valour with the noble ſentiments of patriotiſm and religion, to ſuſtain the glory of that name, which was ever reſpected in all the world." We doubt not but that this work will have the deſired effect in arouſing the national valour of the Portugueſe, whoſe late partiality to the French is rapidly changing to ardent indignation; and ſhould their hoſtile troops again enter that country, thouſands of the conquerors of Italy would there find a ſandy grave.

As Variedades. "*Varieties*; by Anthony Manuel Policarpo da Silva." Liſbon, 26 Numbers 8vo. 1802—1804.

THIS work contains general and particular hiſtory, anecdotes, travels, philoſophy, morality, poetry, *wiſe* ſayings, ſelect ſentences, antiquities, models of eloquence, ſcientific curioſities, merry tales, military proweſs, origin of ſeveral inventions, novels, &c. all of which are well qualified to excite that now dormant ſpirit of enquiry, which otherwiſe gives energy to a nation, and inſures it reſpect. If there be ſome puerilities in theſe juſtly named *Varieties*, even theſe have their uſe; and there are alſo many examples of genuine wit, without indecencies, and not a few of humour, which do honour to the induſtrious and ingenious author, whoſe multifarious labours have been highly uſeful in preſerving the language, literature, and perhaps government of his country from the impending ruin.

Bibliotheca Univerſal, &c. No. IV. Liſbon, 1804. Pp. 123. 8vo.

THE publication of this uſeful work being ſuſpended ſome time, is again commenced with renewed taſte and energy. Art. I. *Hiſtory of Panthea and Abradate*, is a tale of female modeſty and fidelity, among the Aſſyrians againſt Cyrus, that may be new and uſeful to the Portugueſe. Art. II. *Principles of Education*, are more intereſting, as evincing the progreſs of knowledge in that country. The duties of man to God, are diſplayed in a truly pious ſtrain. The duties to the Sovereign, and to the country, are loyal and patriotic: "love the country where you have nothing to fear but the laws, and where the laws are not terrible to the juſt man." Duties of children to their parents: "Fear the ſpirit of independence, as it is the origin of ingratitude." This is a dangerous maxim, and one, the adoption of which has reduced the patriotiſm of the Portugueſe to a low ſtate. Reciprocal duties of ſpouſes, recommends with great propriety *cleanlineſs* to the women. Duties of parents to their children, to impreſs them with ideas of perſonal virtue in their fathers and mothers. Mutual duties of brothers and friends, their mutual virtues. Art. III. *Continuation of the univerſal Hiſtory of Women:* from Abraham to Moſes. The facts and characters are entirely founded on the Old Teſtament, and the violent paſſions are marked with

with a candour and diſcrimination, which cannot fail to be uſeful to whatever women may give it an attentive peruſal. Envy appears to have been the predominating paſſion during this age, and it is well illuſtrated in the conduct of Sarah, the wife of Abraham. Art. IV. *Continuation of Tragedy*, is purely French, with difficulty *turned* into Portugueſe: a mode ſufficiently common and no leſs diſhonourable to this editor. The criticiſms and characters are all drawn from French pieces, without ſo much as appearing to know that there were any other in the world, except ſome extracts from the opinions of Ariſtotle, although the modern French writers ſcarcely know the Greek alphabet, and are obliged to ſteal from the old tranſlators and members of the academy at the end of the ſeventeenth, or commencement of the eighteenth century. Voltaire is extolled for having been the firſt *in France* that introduced the feelings of maternal and paternal love in tragedy; but the French writer wiſhed to conceal, and the Portugueſe tranſlator knew not, that Voltaire borrowed that idea, and many others, from the Engliſh authors. Art. V. *On Hoſpitality.* This is a good ſpecimen of the ſyſtem adopted by the French to excite a *hatred* of the Engliſh throughout Europe, for a want of hoſpitality! A great appearance of profound, and univerſal hiſtorical knowledge, which would direct and foretell the events of nations by the wiſdom of the paſt; but which *in fact* amounts to no more than the knowledge of a few very common and unauthenticated anecdotes of Greece, Egypt, and Rome, worked up in the ſtyle of hiſtory, but ſtill without either order or date. Here the only thing that can be alledged againſt the Engliſh are ſome ſtale alluſions to the Slave Trade; concluded with what muſt be an eternal diſgrace to the French character, the hoſpitality of women to ſome emigrants flying from the "ſavages of Europe," and the axe of French butchers! To have an adequate idea of French cruelty it is neceſſary to travel over the deſolated vallies of Switzerland, and behold the numberleſs graves of *murdered* virgins, whoſe virtues and melancholy fate will be an eternal monument of the identity of *French ferocity!*

Outlines of a Philoſophy of the Hiſtory of Man.

(Concluded from p. 96.)

OF the antient nations which have hitherto employed the attention of our philoſophical hiſtorian, very little comparatively is known; and that little is enveloped in fiction. Of the Hebrews we have indeed the moſt authentic hiſtory extant; but the Hebrews were not deemed worthy of having much attention beſtowed upon them by the pious biſhop of Weimar! Very different is the caſe of the Greeks, who have attracted the attention of every ſcholar, who are looked back to as the parents of ſcience and the arts, and of whom we have various accounts by hiſtorians, poets, and philoſophers, furniſhing ample materials for the baſis of ſuch a work as the ponderous volumes before us profeſs to be. In the 13th book, therefore, which treats of Greece and its inhabitants, we expected to find

find both amuſement and inſtruction; but we were grievouſly diſappointed, for it contains very little beſides ridiculous theories and groſs profaneneſs. In the firſt chapter, we are told, that—

"Had the power, which conſtructed our earth, given its mountains and ſeas a different form; had that great deſtiny which eſtabliſhed the boundaries of nations, cauſed them to originate elſewhere than from the Aſiatic mountains; had the reſt of Aſia poſſeſſed an earlier commerce, and a Mediterranean ſea, which its preſent ſituation has denied; the whole current of cultivation would have been altered. It flowed weſtward, becauſe eaſtward it was not able to flow or to ſpread." (Vol. II. p. 119.)

Reader, is not this very profound and very ſatisfactory, and of courſe very inſtructive? It yields, however, in all theſe reſpects to the following ſage obſervation:

"Nothing is more injurious to the health of mankind, than *obſtructions of their juices*; in the *deſpotic ſtates* of ancient inſtitution, *theſe were inevitable*; and hence, if they were not extirpated, their bodies, while alive, underwent a lingering death." (P. 121.)

Ye patriotic writers of the Whig Club, who ſo generouſly watch over the conſtitution, how much are you indebted to Herder, and his tranſlator, for furniſhing you with a new argument for the neceſſity of limiting more and more the prerogatives of the crown! Impreſs upon your countrymen the important truth, that the moment deſpotiſm ſhall prevail in Britain, all their *ſecretions* will be obſtructed. Not one of them will be able to digeſt his food; to beget a child; or, if by ſome inexplicable anomaly a child ſhould occaſionally be begotten and born, find a ſingle woman able to give it ſuck! But this is not the only account on which the fact here brought to light will ſtand you in ſtead. Since the Corſican uſurpation, we have uniformly conſidered the French as a nation of ſlaves, and Napoleon the Firſt as a ſtern deſpot. Some of you have controverted this opinion, and laboured without ſucceſs, to convince us that it is an error; but we muſt yield to the argument which we are aware you will deduce from this diſcovery of the ſage of Weimar; for we cannot deny that the ſecretions of the French are as little obſtructed by the Emperor as they were by the National Convention, and even by the virtuous Lewis; that the people, when they can find food, continue to eat and to digeſt it; and that children, though not always *born*, are *begotten* as formerly.

But what, will the Reader aſk, has all this to do with Greece and the Greeks? Why, not much to be ſure; but the author makes amends for ſo impertinent a digreſſion, by aſſuring us in the ſame chapter, that the language of Greece was *original!* and that thanks to their deſcent, mode of life, and native muſes, the Greeks were not deſtined to become a herd of *Egyptian Canaanites!*" (P. 126.)

In the ſecond chapter there is nothing worthy of notice. It is a ſuperficial rhapſody on the language, mythology, poetry, muſic, and what the author calls the *figurative wiſdom* of the Greeks; a declamation on the genius of Homer, and a ſpecimen of profaneneſs, ſo contemptible as to ſerve no other purpoſe than to ſhew how little our philoſophical hiſtorian revered the author of his being.

A ſimilar character belongs to the third and fourth chapters, in which the author profeſſes to treat of the arts, and of the moral and political wiſdom of the Greeks. They contain not a ſingle *truth*, of which even a tyro in letters can be ſuppoſed ignorant; but they are fraught with much nonſenſe and falſehood,

falſehood. In the latter we meet with ſomething like an apology for the unnatural crimes of the Greeks, which the author ſays, (p. 151.) "were inevitable;" and as uſual, with a profane compariſon of the "laws of Moſes with thoſe of Lycurgus, Solon, and Romulus, *all* of which, we are told, "outlived their day." (P. 155.)

The fifth chapter conſiſts of idle rhapſodies on Pythagoras, Socrates, Plato, Xenophon, and Ariſtotle, &c. on the ſchools of Athens and Alexandria, on the *laſt* writings of the Grecian ſages, on their knowledge of theology, on antient and modern coſmogonies, and on the excellence of the Grecian republics, without the exiſtence of which we are aſſured. (p. 171.) that no philoſophical hiſtory could have been known to the world."

In the ſixth chapter we have a ſuperficial view of the revolutions of Greece; a fooliſh attempt to leſſen the exploits of Alexander, merely by declaring that, as "they were not *miraculous*, ſo his death at Babylon was not the work of envious *fate*;" a puerile lamentation over the fallen gods of Greece, the moſt beautiful idols of the human imagination; and ſomething like a prediction that Chriſtianity too will fall! All this is juſt what might have been expected from the ſuperintendant of the clergy of the duchy of Weimar; but we were indeed ſurprized when we found a man profeſſing *philoſophy*, affirming, that the libraries of Alexandria and Pergamus were of *no uſe*; that they were not deſtroyed by fate; and that their deſtruction is *not to be regretted!*

In the concluding chapter of this book, the author illuſtrates four grand principles; deduced, he ſays, from the view which he has taken of the hiſtory of Greece. Theſe principles we ſhall lay befor our readers without attempting either to eſtabliſh or to confute them.

1. "Whatever can take place among mankind within the ſphere of given circumſtances of time, place, and nation, actually does take place. 2. What is true of one people, holds equally true with regard to the connexion of ſeveral together; they are joined as time and place unites them; they act upon one another, as the combination of active powers directs. 3. The cultivation of a people is the flower of its exiſtence. Its diſplay is pleaſing indeed, but tranſitory. 4. The health and duration of a ſtate reſts not on the point of its higheſt cultivation, but on a nice or fortunate equilibrium of its active living powers. The deeper in this living exaction its centre of gravity lies, the more firm and durable it is." (Pp. 186—193.)

Should the reader think theſe principles abſurd, or be diſpoſed to call them in queſtion, he will certainly admit the following truths to be perſpicuous and incontrovertible.

"Had the courſe of things ſo ordered, that we had received Mungol letters inſtead of Greek, we ſhould be now be writing the Mungol character; yet the *earth would ſtill purſue her grand career of years and ſeaſons*, nouriſhing every thing that lives and acts upon her, according to the divine laws of nature." (P. 190.)

To the hiſtory of the Greeks naturally ſucceeds that of the Romans, of which our author takes a rapid, but truly philoſophical view, in the fourteenth book of the work before us. After ſome uſeful reflexions on the arts and civilization of the Etrurians, which are, however, written in a ſtyle of broken metaphors, and rendered ſometimes obſcure by the introduction of the unmeaning word *fate*, he traces Rome from her origin, through all her conqueſts to her final deſtruction, as a ſtate, by the northern barbarians. He points out diſtinctly the excellencies and defects of her

her original conſtitution; writes with becoming indignation of her unjuſt wars, and the ſubjugation under which ſhe held her allies; of her impertinent interference with the affairs of other nations, merely that ſhe might ſwallow them all up one after another; and draws ſuch a picture of her government and projects as is extremely applicable to modern France. The following reflection, ſuggeſted by the conduct of Hannibal after the battle of Cannæ, we recommend to the ſerious conſideration of our countrymen, and wiſh, indeed, that it were engraven on the mind of every man who directs the government of ſuch ſtates as have not yet crouched to the Corſican uſurper.

"Not fate, but the factious avarice of his countrymen, prevented him from completing that victory which he, not Carthage, had obtained over Rome; and thus he was incapable of becoming more than an inſtrument for inſtructing the Romans in the art of war, as they had learned that of navigation wholly from his countrymen. In both, fate *has given us a fearful warning, never to ſtop ſhort of the full completion of our purpoſes; otherwiſe we ſhall certainly promote what we are endeavouring to prevent.*"

Were it not for ſome Anti-Chriſtian obſervations in the laſt chapter of this book, and ſome very ſingular notions diſplayed of Providence, the view which our author has given of the Roman hiſtory would be unexceptionable, but a mixture of impiety was, perhaps, neceſſary to mark that view for his own.

It is difficult to conceive how the fifteenth book of this work found a place in it; for that book is not hiſtory, nor hiſtorical philoſophy, but a collection of aſſertions following each other in a very rambling order. From the introduction we learn, that "Man's body is a fragile, EVER-RENOVATING SHELL, which, at length, can renew itſelf NO LONGER! that in Germany, (for the caſe is very different here) every man fancies himſelf independent, not only as his neighbours, but even as nature! that a clergyman could directly COMPLAIN OF GOD for not having aſked him before he exiſted, in what place and in what age he would be born; (p. 267) and that the ſame clergyman valued himſelf upon having made the great diſcovery, (p. 268) that whatever is, is!"

Our author undertakes, in the firſt chapter, to prove, that "humanity is the end of human nature;" and his firſt proof is, that if any thing elſe were the end of human nature, we might *pity* not ourſelves only, but GOD alſo! (P. 270) The chief end of man, therefore, according to this pious prelate, is by no means what it was ſaid to be by the famous Weſtminſter aſſembly of divines; far from being "to glorify God, and enjoy him for ever," it lies wholly in himſelf, in the weak or ſtrong, baſe or noble nature that God gave him! He is therefore expreſsly enjoined (p. 272) "to mould his condition according as to *himſelf ſhall ſeem beſt!*" In full harmony with this opinion, the errors of man are here attributed to *Revelation*, termed "the half-way of an hereditary tradition, at which, it ſeems, they did wrong to ſtop!" (P. 273) All this is very good philoſophiſm; but we ſee not why it ſhould be ſuppoſed, that "humanity can be found only in the temperate zone; (274) and that of courſe the Hindoos and Peruvians now are, and ever have been, ſavages and cannibals!

The ſecond chapter, of which the object is to prove, that the deſtructive powers of nature co-operate with the maintaining powers, begins with an aſſertion, which, as to vulgar minds, it has the appearance of a contradiction, no Chriſtian can poſſibly believe, were he by ſuch belief to gain immediate

mediate admittance into the kingdom of heaven. But great is the faith of atheiſm, which makes mountains, though it cannot remove them. "As the SUBSTANCE of future worlds, BY FLOATING IN INFINITE SPACE, the CREATOR of theſe worlds was pleaſed to LEAVE MATTER TO FORM ITSELF by means of internal energies imparted to it!" (P. 277) During the continuance of theſe energies, *ether* was purified by a very extraordinary proceſs, from which no ſuch effect could have been reaſonably looked for. Whatever found another centre of attraction (than our own) revolved round it, and either tended to its great focus in an elliptical orbit, or flew off in a parabola or hyperbola, and returned no more. THUS THE ETHER PURIFIED ITSELF!!

At this period, and long afterwards, the ocean was a collection, not as now of ſalt water, but of VITRIOLIC ACID, which often boiled over, and covered the ſurface of our land "(278); but it no longer boils," to the great comfort ſurely of all mariners. Next follows ſomething about *organic powers*, which have occurred ſo often, that we ſhall paſs them at preſent without farther notice; but we cannot be ſo unjuſt to Herder, as not to mention a diſcovery which is here brought to view, with which no diſcovery of Newton's will bear to be compared. Know then, reader, that the philoſophic biſhop of Weimar found, after many trials, no doubt, that a ſpoiled child is always more eaſy to reſtrain, than a BLOOD-THIRSTY TIGER!! (p. 28.)

In the third chapter are ſtated three laws of nature, which we ſhall tranſcribe for the benefit of our Univerſities.

"*Firſt Natural Law.* It is demonſtrated in phyſical mathematics, that *to the permanent condition of a thing, a ſort of perfection is requiſite, a maximum, or minimum, ariſing out of the mode of action of the powers of that thing.*"

"*Second Natural Law.* It is in like manner demonſtrated, *that all perfection and beauty of compound limited things, or ſyſtems of them, reſt on ſuch a maximum.*" (p. 291.)

"*Third Natural Law.* It is equally proved, that, *if a being, or ſyſtem of beings be forced out of this permanent condition of its truth, goodneſs and beauty, it will again approach it by its internal powers, either in vibrations, or in an aſſymptote* (the aſſymptote of goodneſs!); *as out of this ſtate it finds no ſtability.*" (p. 292).

From theſe precious laws, we have ſome equally precious corallaries, in which we are taught (p. 297.) that "had not a glimmering of equity and reaſon been *retrieved in us*, we ſhould have ceaſed to be, nay, we NEVER SHOULD HAVE EXISTED;" whence it follows that men are juſt and reaſonable, before they exiſt! We are likewiſe taught "the progreſs of an aſſymptote!" And ſomething about "the *goddeſs of fate*," which, not having ſtudied at the Univerſity of Jena, we do not fully comprehend.

In the fourth chapter, which profeſſes to prove, that "reaſon and juſtice gain in time," we have a few general principles from which it is demonſtrated, that "the ocean never foams;" (p. 303.) that "man is included in the family of *time* and *earth*;" (p. 304.) that it "is vain to hope for a ſight of the god-like hero Achilles!!" that Plato was remarkable for "childiſh ſimplicity;" (p. 305.) that "hiſtory, (we ſuppoſe the author means his own precious hiſtory) is a ſnow ball rolled up by time, round a collection of filth!" (p. 306.) and that the Germans (for we do not believe that Engliſhmen) "are ASHAMED that an hemiſphere of our planet remained for ſo long a time unknown to them." (p. 307.)

The object of the fifth and laſt chapter, is to prove, that "a wiſe goodneſs

neſs diſpoſes the fate of mankind, and that there can be no greater merit than to co-operate *in* (with) its deſigns;" but the proofs which are urged in ſupport of theſe incontrovertible truths, are ſomewhat ſingular. The firſt is, that "the Deity is very far from being *able* to diſpenſe with any of the laws of nature;" (p. 313.) and that miracles and divine revelation, are, of courſe, utterly incredible! The ſecond, that "wiſe goodneſs is the ſame thing with *intrinſic neceſſity!*" (p. 314.) which is certainly a diſcovery in moral ſcience; a third, which is often repeated, is that "whatever can happen, happens;" and a fourth, that "virtue is entitled to no external reward!" In the courſe of this diſquiſition, it is ſhewn, that powers may be employed in *reſt*, as well as *exerciſe*! that Reaſon is a ſtrange kind of being, called "a GENERAL ANIMAL!" (p. 317.) and that every thing that continues "upon the earth, *endures* as long as it *can remain* (i. e. can be *permanent*) in its ſtate of *permanency*!" (p. 316.)

In the ſixteenth book, we expected both information and amuſement; but have found in it nothing but empty declamation and high ſounding names. The profeſſed object of the author is to trace the various nations of Europe back to their origin! but he has only enumerated thoſe nations which now occupy, or at ſome period have occupied that quarter of the globe, without throwing a ſingle ray of light upon any portion of their hiſtory. He ſpeaks, indeed, of the Gael, in terms that Mr. Pinkerton will not approve, and of the authenticity of the Poems of Oſſian, with a degree of confidence, which becomes no ſtranger to the Gaelic language; but we are perſuaded, that even Johnſon himſelf, would have admitted the truth of the following aſſertion.

What Homer was to the Greeks, a Gaelic Oſſian "might have been to his countrymen, HAD THE GAEL BEEN GREEKS, AND HAD OSSIAN BEEN A HOMER!"——"He who ſeeks a *Grecian* Homer in the mountains of *Caledonia*, unqueſtionably ſeeks him in the WRONG PLACE!" (p. 331.)

True, moſt ſapient Sir, and "what Newton was to the Engliſh, a German Herder, might have been to his countrymen, had the people of Saxe-Weimar been Engliſh, and had Herder been a Newton; but he who ſeeks a Newton among the philoſophers, patronized at the court of Weimar, unqueſtionably ſeeks him in the wrong place!"

As our learned biſhop has given many proofs that he does not believe in the moral government of God, the reader will not be ſurpriſed at the view of Chriſtianity, ſingular as it is, which he will find diſplayed in the ſeventeenth book of this philoſophical writing. In a ſhort introduction the author takes care to inform us at once, that he looked upon JESUS as a mere man, who, though his *penetrating* mind foreſaw, that "an unreflecting adoration would be paid to his croſs and his *perſon*," intended no ſuch thing by eſtabliſhing a new religion, which was meant to be merely "a vital ſcheme for the welfare of mankind." Should any one ſuppoſe that this phraſe includes the welfare of mankind in a *future ſtate*, let him proceed patiently, and he will ſoon diſcover his miſtake.

In treating of the origin of Chriſtianity, Herder has occaſion to ſpeak of the Jewiſh prophets, whom he repreſents as good *patriots*, who "left in the fruits of their heads and breaſts, many ſeeds of new ideas, which every man might cultivate after his own manner." (p. 367.) The cultivation beſtowed on them by Jeſus and his diſciples, produced a new religion, of which the ſpeedy and firm eſtabliſhment was principally promoted by a belief, which originated from its FOUNDER HIMSELF: this was the opinion

of

of *his early return, and revelation of his kingdom upon earth.* This belief Jeſus AVOWED BEFORE HIS JUDGE, and FREQUENTLY REPEATED in the laſt days of his life: his followers adhered to it, and expected the appearance of his kingdom." (p. 370.)

Surely the pious Chriſtians of Weimar never look into the book called *the New Teſtament*, or our author, bold as he was, would not have hazarded a falſehood ſo eaſily detected as this. We have many zealous deiſts in England; but we are morally certain that there is not one of them ſo frontleſs as to affirm in direct oppoſition to the evidence of every man's ſenſes, that the goſpels contain an avowal by our Lord in the preſence of Pilate or any other perſon, that he was *ſoon* to return and reveal his kingdom upon earth!

After ſuch a ſpecimen of our philoſopher's good faith, when treating of the cauſes which contributed to the propagation of the goſpel among the Jews, the reader will hardly be ſurpriſed at his calling the prophecies of the New Teſtament idle *dreams*; or at his collecting from all ages, and all countries, the various *abuſes* which have crept into the church, and exhibiting *theſe* as the *principles* of Chriſtianity. This is done indeed very clumſily; but upon thoſe who read not their Bibles, though certainly upon more who do, it may produce ſome effect.

"Without aſcribing to Chriſtianity all the abominations of the bonzes, or the whole of the monaſtic ſyſtems of the lamas and talapoins, it ſeems to have been the leaven, which ſet all the ancient reveries of the people from Egypt to China in fermentation anew, and modified them more or leſs. Many fables of Budda, Chriſtino, and the reſt, appear to include Chriſtian ideas, enveloped in an Indian garb; and the great lama on the mountains, who probably aroſe in the fifteenth century, is, with his perſonal ſanctity and rapid dictions, his bulls and religious orders, in all appearance a diſtant cauſe of the lama on the Tiber: the difference is there manicheiſm and miſterianiſm were grafted on Aſiatic ideas and manners; here orthedox Chriſtianity was inſerted into a Roman ſtock." (P. 385, 386.)

Is it for not diſtinguiſhing between ſuch philoſophical diſquiſition as this, and the rude railings of an infamous libeller, that the gentle Dr. Aikin, reprehends the Anti-jacobin Reviewers *? If it be, God forbid that we ſhould ever merit his praiſe, or ceaſe to incur his reprehenſion. But the man who could pour forth this ſtupid ſtuff, has given a rational account of the riſe of the Romiſh hierarchy; and, as if he had deemed the monkiſh orders entitled to that candour which he has withheld from Chriſt and his apoſtles, he has allowed to the court of Rome, and the order of Benedictines, their full ſpace of merit for promoting the literature and civilization of Europe; whilſt he exhibits Chriſtianity as ruinous to taſte, and injurious to morals.

"After that Jupiter and Chriſt contended in the ſenate, in the time of Theodoſius, before the face of the goddeſs of victory, for the poſſeſſion of the Roman empire, and Jupiter loſt the day; the great monuments of ancient *taſte*, the temples and images of the *gods*, were ruined, gradually or forcibly, throughout the world: and the more Chriſtian a country was, the more zealous was it in deſtroying all remains of the worſhip of the antient demons." (P. 406.)

For this zeal the early Chriſtians are elſewhere ſtigmatized with the ap-

* See Monthly Magazine for July.

pellation of *wretches*; but we are ſick of ſuch impious folly, which is too dull to excite laughter, and too contemptible to admit of a ſerious reply.

The eighteenth book is of more value. In ſix chapters, it gives an account of the northern nations by which the Roman empire was overturned, and of the kingdoms erected on its ruins. The account is indeed meagre; and in the four firſt chapters, the various hordes of roving barbarians are not well diſtinguiſhed from each other, nor traced back to the regions, from whence they originally came; but the pious Chriſtian will be ſeldom ſhocked by the author's profaneneſs, whilſt he will be inſtructed by the general view which, in the laſt chapter, is given of the inſtitutions of the German kingdoms in Europe. The portrait of our Alfred is well drawn, nor does that of Charlemagne fall much ſhort of it; but our author's antipathy to the religion, of which he was a miniſter, breaks out occaſionally, and after mentioning the new Emperor's fruitleſs endeavours "to baptize the Danes," he then ſpeaks of their converſion.

"But, as Rome knew how to catch every nation in the net that was adapted to it, theſe barbarians were entranced by the inceſſant endeavours of their Anglo Saxon and Frank converters, aided by the pomp of the new worſhip, church-muſic, incenſe, tapers, temples, high altars, bells, and proceſſions; and as they believed in ghoſts and incantations, they, with houſes, churches, church-yards, and domeſtic utenſils of every kind, were ſo diſenchanted from paganiſm, and BEWITCHED TO CHRISTIANITY BY THE POWER OF THE CROSS, that the DEMON OF A DOUBLE SUPERSTITION returned with them. Some of thoſe by whom they were converted, however, St. Anſgarius in particular, were actually diſcerning men, and heroes after their manner for the welfare of mankind."

It is well that any merit is allowed to Anſgarius; for our author ſeems to condemn Charlemagne for exerciſing over the barbarians that authority, which the fate of Anſgarius ſhews to have been abſolutely neceſſary. The accurate Cave having mentioned * the ſucceſsful zeal of this holy man in converting the northern nations; his being there ſtyled the apoſtle of the Danes and Swedes; his being conſecrated archbiſhop of Hamburgh; and his being conſtituted by Gregory the fourth, "in partibus Borealibus Legatus," adds—"Poſt exactum Hamburgi ſeptennium a Barbaris fugatus, conſtructo apud prædium ſuum Ramſolenſi tribus ab Hamburgo milliaribus monaſterio, in eo vitam egit." The people who thus chaced from among them a miſſionary whoſe conduct all writers allow to have been truly apoſtolical, could not be governed without ſome ſeverity; and therefore the reader will probably agree with us in thinking the following account of the cruelty of Charles as impertinent, as we know it to be exaggerated.

"Friſons, Allemans, Thuringians, and laſt of all Saxons, were reduced to *ſubmiſſion* and *Chriſtianity*: inſomuch that the Saxons, for example, when they became *kerſtene* (Chriſtians), and forſwore the great idol Woden, were forced to yield up all their rights and poſſeſſions to the will of the ſanctipotent Charles, beg their lives and liberty at his feet, and promiſe fidelity to the Triune God, and to the ſanctipotent King" (p. 478.)

The impious ſneer at the Triune God we paſs over, as a thing of courſe with the ſuperintendant of the clergy of Weimar; but we beg leave to aſk

* *Hiſtor Liter.*

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the tranſlator whatprompted him to introduce into the Engliſh language, a word ſo abſurdly compounded as *ſanctipotent?* Does he indeed think himſelf entitled, by his having undertaken an *impoſſible taſk* *, to direct the public taſte, and to aſſume an authority which was denied even to Johnſon. If ſo, his modeſty muſt be equal to his judgment.

In the nineteenth book our author reſumes the ſubject of the Romiſh hierarchy; and ſpeaks, in the introduction, of "the *abſolution* of *irremiſſible* ſins!" This expreſſion appeared ominous, and led us to expect nothing but a farrago of abſurdities and contradictions; but, upon proceeding through the two firſt chapters, we found ourſelves moſt agreeably ſurpriſed by a candid and rational diſcuſſion. After a very ſatisfactory account of the means by which the biſhop of Rome gradually roſe to the rank of "a ſovereign of ſovereigns, and a deſpot of deſpots," he candidly acknowledges, that

"Were only the moſt eminently great and worthy popes to be enumerated, they would preſent a long catalogue of names, many of which muſt excite our regret that they who bare them could not be employed to ſome other purpoſe. Fewer effeminate debauchees by far have wore the Roman tiara than ſecular crowns; and of many of theſe the faults are ſtriking only becauſe they were the faults of popes." (P. 508.)

This confeſſion does Herder honour; but the following paragraphs, which we quote with pleaſure, are ſtill more honourable to a Lutheran infidel; and, we hope, will have a proper effect on the minds of our readers, as they cannot be attributed to an undue zeal for the propagation of the Chriſtian creed. Treating of the effects of the hierarchy on Europe, he ſays,

"Firſt of all it is proper to conſider the benefits that Chriſtianity, even in this garb, muſt from its nature confer. Compaſſionate towards the poor and oppreſſed, it took them under its protection from the wild devaſtation of the barbarians: many biſhops in Gaul, Spain, Germany, and Italy, have proved this as ſaints. Their habitations and the temples were aſylums forthe oppreſſed: they redeemed ſlaves, liberated priſoners, and repreſſed the horrible traffic in human beings, carried on by the barbarians, whe.ever it was in their power. This merit of clemency and generoſity to the oppreſſed part of the human ſpecies, cannot be refuſed to the principles of Chriſtianity; from its infancy it laboured for the deliverance of man, as is evinced even by many impoli tic laws of the eaſtern emperors. But this benefit was ſtill more indiſpenſable in the weſtern church; and many decrees of the biſhops in Spain, G.ul, and Germany, inculcate it, even without the aſſiſtance of the pope.

"It is alſo inconteſtible, that, in times of general inſecurity, temples and convents were the ſanctuaries in which peaceful induſtry and trade, agriculture, arts, and manufactures, found refuge. Eccleſiaſtics eſtabliſhed annual fairs, ſtill bearing, in honour of them, the name of *maſſes* †, and protected them with the peace of God, when no regal or imperial proclamation could give them ſecurity. Artiſts and mechanics retreated within the

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* See Anti-Jacobin Review, Vol. XVIII. p. 403.

† "The term *maſs* is equally applied in Germany to the religious office, named a maſs, and to the great meeting of traders called a fair; the moſt important of which are held about Eaſter and Michaelmas, when a great deal of buſineſs is tranſacted." T.

walls of the convent, as a ſafeguard againſt the nobles, who would have held them in a ſtate of vaſſalage. Monks purſued neglected huſbandry, both with their own hands, and by means of others: they prepared whatever was neceſſary for their convents, or at leaſt afforded a place for a monaſtic application to the arts, and beſtowed on them a frugal reward. The remains of ancient authors were ſaved from deſtruction in convents; and, being occaſionally tranſcribed, were thus tranſmitted to poſterity. Laſtly, by means of divine ſervice a ſlight clew was perceived, ſuch as it was, in the Latin language, which afterwards led men back to the literature of the ancients, and thus to improvement in knowledge. For ſuch times were convents adapted, which afforded even the pilgrim ſecurity and protection, food, lodging, and conveniencies. Journeys of this kind firſt brought nations peaceably together; for the pilgrim's ſtaff was a defence, where the ſword would have been of little avail: and through their means was acquired a knowledge of foreign countries; while, at the ſame time, tales, narratives, romances, and poetry, were cheriſhed by them though in their rudeſt infancy." (Pp. 508—510.)

Our author then inquires, under ſix heads, into the pernicious as well as beneficial tendency of the various inſtitutions peculiar to the Romiſh church, and concludes the chapter with the following fair balance of the account:

"Theſe reſtrictions of the praiſe of the middle ages I have written with reluctance. I am fully ſenſible of the value that many inſtitutions of the hierarchy poſſeſs even with reſpect to us; and I delight to wander amid the awful gloom of their venerable piles. As a coarſe medium of conveyance to us, capable of withſtanding the ſtorms of barbariſm, it is eſtimable, and evinces both the ability and circumſpection of thoſe who committed treaſures to its charge; but it would be abſurd to aſcribe to it an abſolute and permanent value for ages. When the ſeed is ripe, the integument burſts." (P. 517.)

To this chapter we have no objection to make. We admit with the author that it contains nothing of importance which is not "undeniably true;" but if Chriſtianity, incumbered with all the ceremonies and all the errors practical and ſpeculative of the Romiſh Church, had yet been productive of ſo much good to Europe, how came he to give ſuch a view of its principles as we have noticed in the preceding book of this philoſophical hiſtory? Is inconſiſtency a proof of that tranſcendant genius which Mr. Churchill attributes to Herder, or of that "extenſive and intimate acquaintance with the ſubject of Chriſtianity," which the Monthly Reviewers found in his obſervations on the various forms and ſhapes which, in different places, and at different times, that religion has aſſumed?"

The influence of the civil and eccleſiaſtical powers upon each other, and the good effect of their alliance in promoting the civilization and happineſs of Europe during the middle ages, is farther evinced in the third chapter. The author has, indeed, ſome ſneers at the *divine right* of kings, a right which he ſeems to imagine was never thought of till kings "came to be anointed by biſhops, and emperors to be inaugurated by the pope;" but he had little claim to the character of a philoſopher, if he knew not that all *rights* are neceſſarily divine. Sometimes he expreſſes himſelf as if he had thought an *alliance between church and ſtate*, or, in other words, an eſtabliſhed religion proper in times of barbariſm alone; but he muſt be a ſhallow politician, indeed, who really believes that, after the ceſſation of miracles,

racles, religion, even in the noon-day of ſcience, could ſupport herſelf without the protecting arm of the civil magiſtrate, or that the civil magiſtrate could maintain his authority without the influence of religion operating on the minds of his ſubjects. The alliance between the ſtate and *ſome church* is eſſential to the perfection of both; and hence, in the Scriptures of truth, kings are repreſented as the nurſing fathers, and queens as the nurſing mothers of the church. This chapter, however, which is intitled *Temporal Protectors of the Church*, is, on the whole, pleaſingly and ably written, and contains ſeveral facts and anecdotes, with which the majority of readers are certainly unacquainted.

With the third chapter the nineteenth book ſhould have concluded; for, in the fourth, the author treats of the kingdoms of the Arabs, of the riſe and fall of which he gives a ſatisfactory account; and, in the fifth, deſcribes the effects which the revolutions of thoſe kingdoms had on the ſciences, arts, commerce, and happineſs of the world. Theſe two chapters are extremely well written; but we are ſorry that it is not in our power to beſtow upon them unqualified praiſe. The mention of Mohammed and the Koran, furniſhes Herder with a new opportunity of venting his ſpleen againſt revelation, by more than inſinuating that all prophets have been alike fanatics or impoſtors. Mohammed he ranks under the banners of fanaticiſm, and accounts for his ſelf-deceit in the following manner:

"The belief in divine inſpirations and miſſions was common to all theſe religions, (the Jewiſh, the Chriſtian, and the idolatrous religion of Arabia,) natural to the national way of thinking, and flattering to his own character: all theſe *probably* acted ſo deeply in his own mind, in the fifteen years, during which he led a life of contemplation, that he believed *himſelf* the Koreiſh, *himſelf* the diſtinguiſhed man, choſen to reſtore the doctrines and duties of the religion of his fathers, and to reveal himſelf as a ſervant of God. Not the *dream* of his celeſtial ſurmiſes alone, but his life, and the *Koran* itſelf, evince the fervour of his imagination, and that *no artfully concerted deception* was neceſſary to the perſuaſion of his prophetic will. ——— This Koran, that wonderful mixture of poetry, eloquence, ignorance, ſagacity, and arrogance, is a mirror of his mind; diſplaying his talents and defects, his faults and propenſities, the *ſelf-deception* and neceſſary pretext with which he *impoſed upon himſelf* and others, much more perſpicuouſly, than any OTHER KORAN OF ANY PROPHET!!" (Pp. 531, 532)

This is, perhaps, the firſt inſtance of a Chriſtian biſhop attempting to extenuate the crimes of Mohammed; for, if Mohammed was not an impoſtor, but a ſelf-deceived fanatic, who *believed himſelf* commiſſioned by God to publiſh to the world a new religion, and enforce its reception by the various means which he employed, he was not only an innocent, but, in ſome reſpects, a meritorious man; an opinion ſo different from that which has been hitherto received among the enlightened part of mankind, would require a ſolid foundation for its ſupport; but on what foundation has our author placed it? Why, he *affirms* that Mohammed did indeed *dream*, and (to make the affirmation good for any thing) miſtook the *dream* for *reality*, that in one night he travelled from Mecca to Heaven, where he converſed with God, and returned to the holy city before morning. Where he received information to this purpoſe, he has not indeed told us, and therefore we heſitate not on our part to pronounce it an errant falſehood, and to affirm that the impoſtor miſtook no ſuch dream for reality,

but boldly fabricated the ſtory to ſerve his own purpoſes among the barbarous Arabs.

He obſerves, however, in farther ſupport of his opinion, that the belief of divine inſpirations and miſſions *probably* acted ſo deeply on the mind of Mohammed, that he *believed himſelf* the diſtinguiſhed man choſen to reveal himſelf as a ſervant of God; and for this probability he appeals to the Koran itſelf, which evinces, he ſays, that there was no artfully corrupted pen. Now to the very ſame Koran we confidently appeal for the direct contrary of all this.

The impoſtor of Arabia artfully ſelected from the Jewiſh and Chriſtian morality, thoſe parts which ſeemed beſt adapted to the ſentiments and manners of the inhabitants of the warmer climates in particular; blending them, at the ſame time, with the popular traditions, the ſuperſtitious ceremonies, and the religious opinions of his idolatrous countrymen. Hence, as intereſt required, he now flattered the pride of the Jews, and now appealed to the prejudices of the Arabs: now ſelecting the Temple of Jeruſalem, and now that of Mecca, as the hallowed ſpot towards which the worſhip and the prayers of his followers ſhould be directed. Sole maſter of the oracles of Heaven, he even compelled them to ſpeak that language, which was beſt adapted to his deſigns. Hence he was poſſeſſed of an unfailing reſource under every exigency, and thus a ſatisfactory anſwer was always prepared to ſolve every objection, and to remove every ſcruple which the malice of his enemies, or the pious doubts of his friends might raiſe againſt him.* All this is ſo apparent from the Koran itſelf, that the followers of the impoſtor attempt to obviate the objections which may be drawn from the glaring contradictions with which their pretended revelation abounds, by the doctrine of ABROGATION. "God, ſay they, in purſuance of the great plan of his providence, was pleaſed to command many things in the holy Koran, which for wiſe and good reaſons he afterwards revoked."†

Is this the language of well-meaning fanaticiſm? or does the conduct, which is here faithfully deſcribed, evince that Mohammed *concerted no artful plan*, of deception, but really *believed himſelf* the meſſenger of God? No, fanaticiſm conſiſts not of ſuch ductile materials; for when combined with tyranny, it is as far as truth itſelf from bending to the exigencies of political craft. What the author means by ſaying, that the Koran of Mohammed diſplays *ſelf-deception* more perſpicuouſly than the *Koran of any other prophet*, muſt be obvious to every reader; but it deſerves no particular reply, though we ſhall take the liberty to aſk the tranſlator, and other admirers of Herder, if they really think that in the Scriptures of the Old and New Teſtament there are diſplayed the ſame evidences of impoſture as in the Koran of the prophet of Arabia; or if it be their opinion that the doctrines of our bleſſed Lord and his apoſtles varied according to circumſtances, ſo as always to promote the worldly intereſts or pleaſure of thoſe by whom they were taught? This proteſtant prelate himſelf derived, indeed, the very worſt features of the Koran from the *Goſpel!*

"The ſtern expreſſions that fell from him (Mohammed) when his ambaſſadors returned, and brought him the refuſals of the Kings (of Perſia,

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* White's Bampton Lectures. † Ibid.

Ethiopia,

Ethiopia, and Yemen) together with the celebrated paſſage of the Koran, in the chapter of the declaration of Immunity,* afforded his ſucceſſors ſufficient grounds to purſue the converſion of nations, from which the prophet was prevented by his early death. To this, alſo, CHRISTIANITY TAUGHT HIM THE WAY; Chriſtianity, the firſt of all religions, that impoſed its belief upon foreign nations, as the neceſſary condition of ſalvation: the Arabs, however, converted not by means of WOMEN, monks, and UNDERHAND PRACTICES, but in a manner ſuited to an inhabitant of the wilderneſs, with ſword in hand, and the authoritative demand—*belief or tribute!*" (P. 533.)

Does Chriſtianity convert by means of WOMEN? or have our Lord or his apoſtles any where enjoined their followers to FIGHT againſt thoſe who profeſs not the true religion? and pray, Sir, for what purpoſe did the impoſtor, after indulging his converts with ſo many wives and concubines in this life, provide for them a paradiſe of *Houris* in the next? "The Arab converted not by means of women!!"

The twentieth, and laſt, book of theſe *outlines of the philoſophy of the hiſtory of man*, is miſcellaneous. It begins with a detail of the riſe and progreſs of the commerce of the Adriatic and Mediterranean Seas; gives an account of the ſpirit of chivalry in Europe, which the author thinks aroſe among the German nations, and was carried to its higheſt ſtate of refinement by the Arabs in Spain; and thence proceeds to the *cruſades*, with their conſequences in Europe. Out of them aroſe the order of ſpiritual knighthood, the nobility of the herald's office, and in time, alſo, nobility by letters patent. In the fourth chapter we have a candid, though conciſe account of the cultivation of reaſon in Europe; in which due merit is allowed to the ſchool philoſophy, and to thoſe ſubtle diſputations to which it gave riſe. Herder does not contend for the importance of the topics which employed the time and talents of the diſputants; but he obſerves, with truth, that "the art greatly improved the weapons of reaſon in Europe." Some good, too, is ſhewn to have reſulted from the eager and abſurd ſearches for the univerſal elixir and the philoſophers' ſtone, which led the Chriſtians to cultivate the phyſical and mathematical ſciences of the Arabs; and even to the ſtudy of Roman juriſprudence many beneficial effects are allowed, though the author properly adds:

"Pity that the reanimation of this ſcience happened at a time when the ſources were impure, and the ſpirit of the old Roman law could be ſeen only through a miſt. Pity, that the ſubtle philoſophy of the ſchools arrogated to itſelf this practical ſcience, and perverted the diſcuſſions of the intelligent, by a captious play upon words. Pity too, that an auxiliary ſtudy, an exerciſe of the judgment on the model of the ſages of antiquity, ſhould have been taken as a poſitive rule, as the goſpel of the law, in all caſes, even the moſt novel, and fartheſt from being determined. Hence

* From this word we are referred to the following note at the bottom of the page:—"Fight againſt them who believe not in God, nor in the laſt day, who forbid not that which God and his apoſtles have forbidden, and who profeſs not the true religion of thoſe unto whom the Scriptures have been delivered, until they pay tribute by right of ſubjection, and they be reduced low."—*Koran* (*Sale's verſion, Ch.* 9.)

aroſe that ſpirit of deiſm, which in time nearly extinguiſhed the character of almoſt every national legiſlation in Europe." (P. 607.)

In the fifth chapter the author conſiders the effects of founding and endowing cities and univerſities in Europe, and proves that to theſe inſtitutions we are indebted for our commerce and manufactures; for the fineſt ſpecimens of Gothic architecture; for the magnetic needle; for the forming of glaſs into lenſes; for the economical and military uſes of gunpowder; for the preparation of paper from rags; and for the arithmetical figures of the Arabs. All theſe things were either invented in Europe, or, by means of commerce, introduced into it from the eaſt, before what is called the revival of learning.

The concluding chapter is of no value. It is not the concluſion of a philoſophical hiſtory of *men* in general, but only of *Europe* in particular; and conſiſts of ſuch impertinent reflections as theſe—"Had Europe been rich as India, uninterſected as Tartary, hot as Africa, iſolated as America, what has appeared in it would never have been produced!!"

We have now taken a view of theſe two ponderous volumes, and endeavoured, with impartiality, to exhibit their merits. That this has been an irkſome taſk will be readily admitted by thoſe who know what it is to travel over a barren waſte, where there is hardly one verdant ſpot to cheer the proſpect; but we armed ourſelves with patience, and have got at laſt, fatigued indeed and languid, to the end of our journey. But why, it will be aſked, beſtow ſo much time and labour on a work of ſo little importance? Why take the trouble to expoſe to public view the wild ravings of a diſordered mind? We anſwer—becauſe thoſe ravings are combined with the greateſt impiety; becauſe they have been ſtudiouſly kept out of ſight by other journaliſts; and becauſe the work which contains them has been ſo zealouſly puſhed forward as to have already undergone two impreſſions. The reflection ſuggeſted by this circumſtance is, indeed, far from pleaſing. Are the taſte, the ſpirit, and the principles of our countrymen ſo very depraved, as to admire whatever is imported from Germany, as to prefer the dull and impious abſurdities of Herder to all that has been written in England on the philoſophy of the hiſtory of man? The *ſketches* of the late Lord Kaimes, not to mention more works of the kind more laboured, are fraught both with amuſement and with valuable information; and far from pleading the cauſe of atheiſm, they contain a thouſand proofs of God's moral government of the world, expreſſed in language eaſy and animated. What this tranſlation from the German of Herder contains we have been at ſome pains to ſhew; and if the paſſages which, while they ſtand ſingle, have paſſed without cenſure from the Monthly Reviewers, and, as it ſhould ſeem, from readers in general, ſhall now, that they are grouped together, excite in the public mind, that contempt which they have excited in our's, the labour that we have beſtowed on this heavy work will not be vain. At all events, our conſciences aſſure us, that we have diſcharged our duty; that we have ſpoken of the work as it is, having neither extenuated any thing, "nor ſet down aught in malice;" that we have been more favourable to Herder, than he or his admirers would have been to us; *alienumque eſſe a ſapiente non modo injuriam cui facere, verum etiam nocere*

MISCEL-

MISCELLANEOUS.

TO THE EDITOR.

SIR,

I Concur heartily in the commendations which you have bestowed in your Review for March, 1804, upon many passages in the letters of advice from a mother to her son; the work exhibits many useful and valuable observations which are urged with strength and solidity, and frequently with eloquence. It is serious and persuasive. The advantages on the side of religion are happily enforced. The comparative measures of esteem which we ought to entertain respectively for present and future things, and the decided preference to be given to the latter, as involving the main objects of the reasonable soul, and the permanent felicity of men, are excellently treated; and throughout, the practical discourses (for such they often are, though comprised within the limits of a letter) merit every commendation, and deserve punctual regard. Having said this, it is with much regret that I am compelled to notice a lamentable failure in a main point of Christian doctrine where the Divinity of our Blessed Lord falls under consideration. I am the more disposed to point out this particular, because, though the marks of even a dogmatical adherence to unsound opinion in a chief particular be evident, yet it may be hoped that the dangerous and erroneous sentiment may have been gathered from some ill selected author. I am the more disposed to think so, because, though the writer professes in this point to follow the most natural and simple sense of Scripture, yet the most subtle, distorted, and inadequate construction is unhappily adopted.

The passages alluded to are those which speak of Christ as a God *by appointment*; or, in other words, by deputation, and therefore not by nature. We are first cautioned "not to carry our notions of the Redeemer so high as to be inconsistent with the unity of God," and then, "not to reduce them so low as to render him mere man." A happy inlet this for Arian sentiments! For, first it is impossible to carry our notions of our Blessed Lord so high as to impeach the unity of God, if he be acknowledged to be "One with God," as he declared himself to be, and of equal dignity, though he took the form of a servant, as St. Paul affirms. Such is the utmost pitch of his glory. It cannot be carried higher, and yet it is most consistent with the unity of God, who is One in all essential attributes, although the mutual relations of the Father, Son, and Holy Ghost, subsisting in that undivided Godhead, be as clearly pointed out in Scripture. It is indicated in that most solemn form of faith, into which, according to our Lord's express injunction, we are baptized.

But the ingenious writer of these letters professes to deliver the simple sense of Scripture, without the bias of any formed opinion. Concerning the latter part of the profession, which relates to pre-conceived opinion, it is too evident to what system her notions in this article belong; and, with regard to the former part of the pretence that the plain and simple sense of Scripture is delivered, we have but to refer to the exposition which is given of that direct assertion of our Lord's proper divinity, "that in him dwelleth all the fulness of the Godhead bodily." This is violently turned from its most simple sense and literal construction, and is made to mean no more than an allusion to that kingdom which our Lord has *by appointment*; and in which he becomes an object of divine worship. Little, we trust, need be said to

expose

expose this palpable perversion of the text; but a great deal might be said concerning its impiety, and the difficulties which attend that whole scheme to which it belongs: for, first it introduces God as giving his glory to another; to a Creature, excellent indeed, and high above all angels; but such a transfer of divine honour we regard as impious and impossible, God having declared that he "will not give his glory to another." Again, the scheme in question invests a creature with the actual exercise of divine attributes, for no otherwise could Christ exert that Lordship, which they allow to him, over all his subjects, being present always in all places to receive their supplications, and to tender them at the heavenly throne, to assist them with his grace, to succour them to the uttermost, and, according to his own word, to be with them unto the world's end.

Is there then no difficulty on our part, in supposing Christ to be indeed God, and yet not God the Father, but God the Son, one person in the undivided Godhead, whose deep humiliation consists in his quitting this glory, which he declared himself to have had from before all worlds? Certainly there is a difficulty; because there is a transcendant mystery in the subsistence of the Father, Son, and Holy Ghost, in one Godhead. But observe well, that in this case the difficulty lies just where it should do, and must ever do, and where we might expect it, even in the Revelation which God hath made concerning himself. Of those particulars we could know nothing until he declared them; but we are bound to believe them when they are declared; first, because through our necessary ignorance of what may be in the nature of God, we cannot contradict them; and secondly, because we have sufficient evidence, level to our reason, and submitted to our own judgement, to convince us that the word which bears this revelation is the word of God. It is attested by every proof which reasonable creatures can require. But where lies the difficulty in the other case? Why, just where it should not; and where we have no right to place it. It lies in forced constructions of the words of Scripture, in order to avoid what we cannot contradict (because, as has been often shewn, it involves no contradiction) but what we cannot comprehend, our belief resting solely on God's own Revelations of himself. But is it no contradiction to say, that Three are One, and one Three? It would be so, if we affirmed that they are three in the same sense that they are one. But we do not affirm this; we expressly deny it, and affirm only, that they are one in one sense, and three, not in the same sense, but in another; the Father, Son, and Holy Ghost, appearing to us to be partakers in the godhead, because the proper attributes and acts of God are distinctly ascribed to each. It is no objection to this union and distinction that it would involve a contradiction if applied to the division of the species among men. We know it; and the term Person sticks with many upon this score of inadequate comparison. But we know also, that it is preposterous to argue from one case to the other in this matter; and more especially as the subject in the former case must be utterly unknown to us in such particulars, except they were revealed. Nor are we tied to defend the term Person, (or any other not found in Scripture) as we are bound to maintain the doctrine and the truth itself. We employ such terms, because we can find no better to express that mutual relation, and proper manner of subsistence which exist between the Father, Son, and Holy Ghost, according to the plain warrant of Scripture, where divine honours and divine acts are distinctly attributed to each; and we defend such terms merely as they signify and denote such truth.

Can

Can we suppose that our Lord would associate his own name, and that of the Holy Spirit, with that of the Father in the same form of baptism, as a perpetual ground of faith, if one were God and the other two mere creatures, however excellent, or however commissioned or employed in the work of man's redemption? The difficulty then, we say again, rests in the one place where we ought to expect it, and have sufficient reason to submit to it: it lies in the word of God concerning himself. Let us remember too, that this word was not revealed merely to become a trial of our faith: the very order and method of our salvation are involved in the reality of those particulars. Our Saviour, by his divine nature, becomes an effectual Redeemer, both with respect to the infinite value of that sacrifice which derives its worth from the whole dignity of his sacred person, and with respect to that universal agency exercised both by Him and the Holy Spirit, in the work of our salvation. The revelation of such things was therefore necessary, that we might not want what is now the glory of our faith, a distinct knowledge by whom we are saved, and in whom we believe. Again, we say in the other case, the difficulty lies where men have placed it, in attempting to evade the revelation itself, by forced constructions of the testimonies which convey it; and that only because they cannot comprehend the manner of it. The difficulty lies in labouring point blank against the word of Scripture; and in trying every shift of sail to work against a wind that blows steadily one way. Let any man read (alas! he may be much better employed) the tortured expositions of those texts of Scripture which declare the divinity of the Son and Holy Ghost, where Arian and Socinian pens have been set to work upon them, and judge from that only view, whether such can be accounted plain and natural constructions of the Scripture phrase, drawn without reference to pre-conceived opinions; or, whether they be not such subtle and evasive comments, as men take up with when they are resolved not to believe what is transcendant in its nature. I am verily persuaded, that such a bare collection, or survey of perverse and artful exposition, drawn from the writings of several abettors of heretical opinions, would be abundantly sufficient to direct unbiassed persons to the truth. If the plain and natural sense of the sacred testimonies, and the concurrent suffrage of the universal church of Christ in her symbols, and in those explications of them which successive opponents have occasioned, was to accompany the view, the simple conference of such opposite interpretations would decide the point with all unprejudiced persons, and would form the most triumphant piece of controversy that could be framed.

An allusion is made by the letter writer to the giving up the kingdom at the consummation of the mediatorial ministry; and it is introduced probably to support what we fear to be the pre-conceived opinion of the author of this part of the volume: but that passage of Scripture relates evidently to the close of our Lord's work as intercessor, for the sake of which he was made man; of which work and office he shall then submit the fruits to his heavenly Father. It relates to his taking his seat from thenceforth at the right hand of God, in the glory which he had with him from everlasting, "that God may be all in all;" operating, (as Dr. Whitby well explained it, before he lost his way in this great article of faith) without the peculiar intervention of a mediator,—the subjection of the Son, even then mentioned, relating to the retention of the human nature by the hypostatic union which is to endure for ever.

I cannot but express once more my hope, that when the ingenious and eloquent

eloquent writer of these letters shall have consulted such authors as Pearson, Bull, Stillingfleet, and Waterland, with the tracts of the Bishop of St. Asaph, rather than such as we suspect her to have followed, both here and in another place, where the speculations occur about the world's end and its restitution, with the agency of comets; which, if we mistake not, was the peculiar fancy of Mr. Whiston, she may be induced to take this error out of her book, which, in other respects, is so well calculated for the use and improvement of its readers.

I have subjoined the passages in the letters, upon which I have felt myself constrained to offer the foregoing observations; and should be happy indeed to find that I have mistaken their meaning. If I have not, it will readily appear with what propriety such a work is dedicated to the Arch Bishop of Canterbury.

"In order to form the most just notions of the Christian religion, it is of the greatest importance to understand the personal character of Christ; for, as all institutions have in them something of the character of their first founders, so Christianity must naturally partake of the excellency and temper of its author. *There are extremes to be avoided in considering the nature of Christ, we may think too meanly of him, and form to ourselves notions derogatory to his glory; or, on the other hand, we may run into schemes concerning his nature and offices, which may be unintelligible in themselves, or inconsistent with the unity of the Deity.*

"We must not give way to the fancy and wild imagination, but entirely confine ourselves to what we find in Scripture, without obtaining it by forced interpretations to suit with our prejudices, or any preconceived system. And, indeed, when men have gone from the plain doctrine of the Scriptures, they have only bewildered themselves in dark, absurd, and contradictory schemes; but, if we form our ideas of the person and character of Christ only from what we find plainly written, we shall then, as far as our weak and imperfect faculties will allow, have a just view of him, and see what we are to believe in that most important article of faith concerning the Son of God; that he is a divine person of infinite dignity, and had his existence from the Father before the world began; and, *that he is called God, whom we are to worship by the appointment of God the Father.*

"He did not come into the world in the ordinary way of the children of men, but was born of a virgin, as we read in St. Matthew and St. Luke, by which was fulfilled that antient prophecy in Isaiah vii. 84, 'Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, or God with us,' and this miraculous birth the angel who appeared to the virgin gave as a reason for the appellation of the Son of God, or Son of the Father. The Holy Ghost said he shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that holy thing which shall be born of thee shall be called the Son of God. This extraordinary birth was as easy as any other for the divine power to effect; as he first constituted the nature and course of things, he can, by the same power, for purposes suitable to his wisdom, alter and dispose them as he thinks proper.

"To any one who reflects it must be clear, that it requires no greater degree of divine power, if I may be allowed that expression, to produce such a miraculous effect, than to bring about what we call a natural birth by the ordinary course of Providence; and it is a weak prejudice, arising from our ignorance of nature, to imagine the one case to be easier than the other; only, what is uncommon is apt to strike us with a notion of great difficulty, though to the divine power they are equally the same.

"Christ

"Christ is repeatedly called the first-born of every creature, by which it appears that he was before any creature. We are told, in several places of the New Testament, that the world was made by him; he is also called the Image of God; he is also named the Lord of Glory, 1 Cor. xi. 8, and said to be in the form of God, Phil. ii. 6, by which expression it is clearly understood that, *next unto God the Father, he is the most excellent Being, and highest in dignity in the universe; by appointment of the Father, divine honour and worship are to be given to him.* He himself tells us, John v. 23, that all men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father who sent him; by which is plainly meant, that the Jews, who did honour and worship the Father, should, in future, honour and worship the Son also. Not that they should look upon his power and authority as absolute and independent, but only as derived from and communicated to him by the Father.

"We read, Luke xxi. 22, that when he was carried up to heaven, the disciples worshipped him: we are told, that at the name of Jesus every knee should bow; and this honour and worship is not only to be given to him by man, but it is also commanded by the Father to be given to him by angels, and other superior beings. When he bringeth in, saith St. Paul, his first begotten into the world, he said, let all the angels of God worship him. One great part of that worship that is due to him is prayer. The disciples called upon his name, by which it is plain that they prayed to him. St. Stephen, we are told, Acts vii. 9, prayed unto him, saying Lord Jesus receive my spirit. He has not only *a title to divine worship from the appointment of the Father, but he has also a claim to it as our Mediator and Intercessor.*

"That God the Father has given him all power and dominion to accomplish the salvation of mankind, is evident in a great variety of places in the New Testament. Thus he tells us, John iii. 35, that the Father shall give all things into his hand; and in Matt. xxviii. 18, all power, says he, is given unto me in heaven and on earth. St. Paul says, Col. i. 19, for in him dwelleth all the fulness of the godhead bodily; *evidently meaning a fulness of divine power and dominion, in Scripture often called a kingdom, by way of allusion to earthly power and sovereignty:* but it is chiefly a moral and spiritual kingdom; it is not a kingdom founded on the maxims and principles of the world, but of grace and piety, and virtue in this state, and of glory and happiness hereafter; it is a kingdom of which every sincere believer is a member now, and entitled to all its joys in another state, and to which every depraved and unrepentant sinner is a rebel, and as such will be punished; it is a kingdom of which we are told there will be no end, and finally, when the redemption of mankind shall be completed, shall be resigned unto God the Father; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him who put all things under him, that God may be all in all.

"This is the plain scriptural account; the foundation of God that standeth sure; and in this we may rest quiet and satisfied, amid all the controversies that have been agitated concerning this matter in the Christian world. Every well disposed person must be hurt at any great dissentions in the Church, and perhaps among those who mean well; but surely we need not trouble ourselves with metaphysical subtleties and nice distinctions which only puzzle the mind, and lead men into endless mazes, unintelligible to themselves and others; for we may be sure, that what we cannot understand, can

can never be of importance to our eternal ſalvation: and, on the other hand, we need not attend to all the objections of others, that tend to degrade the dignity of the Son of God, and rob him of his glory in making him mere man; for the Scriptures ſo plainly teach the excellency and *divinity of his nature*, that nothing but forced and unnatural interpretations can poſſibly affect our faith."

In this laſt ſentence, the *divinity of our bleſſed Lord's nature* is a ſound and adequate expreſſion; but how it can be made to co-here with the former declarations of a godſhip by appointment, by temporary rule, and kingdom to be reſigned entirely to the Father, I am at a loſs to comprehend, and have therefore ſaid before, in this letter, that by affirming Chriſt to be God by appointment, the other propoſition is denied. I rejoice, however, to find that great truth the divinity of our Lord, affirmed in thoſe concluding words; it remains therefore only to expreſs my unfeigned wiſh, that the whole chapter may be reduced to a ſound ſenſe, by expunging that which has a different aſpect, or by explaining what may ſeem, perhaps to others, to be only dubious and equivocal.

I am, Sir, with much regard,
your obedient ſervant.

Defence of the Society for the Suppreſſion of Vice.

TO THE EDITOR.

Sir,

SOME time ſince I read in the Weekly Regiſter, publiſhed by Mr. Cobbett, a letter addreſſed to the editor, containing ſome animadverſions upon the Society for the Suppreſſion of Vice, excited it ſhould ſeem by a circular addreſs ſuppoſed to have been received by the writer, who covertly aſſumes the ſignature of a *beneficed clergyman*. At the inſtant I knew no more of theſe proceedings of the ſociety, upon which the writer grounds his ſtrong charges, than what the editor had given as a preface to the angry letter which followed. As a member of that ſociety I was fain to hope that the editor himſelf (as I know he is a ſtickler for the old regimen, and exhorts his readers to aſk for the old paths and walk therein) would have pointed out to his correſpondent, and, as he gave the anonymous letter a place in his Regiſter, ſhewn his readers, that a *beneficed* clergyman could not have ſo written, for I cannot readily bring myſelf to believe that a genuine miniſter of the eſtabliſhed Church can be ignorant that the very ground-work upon which this ſociety is founded and builded up, is ſtrictly conformable to the circular inſtructions of a pious and good primate (Tenniſon) of that Church, ſent to his biſhops, and through them to the clergy of his province.

If the editor, more occupied in other matters, overlooked what was due to the candour which he profeſſes, ſtill I truſted ſome one would notice the manner in which the cenſure is conveyed, as well as the matter which the letter contains.

I am too much a friend to inveſtigation, provided the rules due to a manly and open inveſtigation be attended to, not to thank the writer for bringing this matter forward; but I do wiſh, for the ſake of ſuffering humanity, that he had entered his appeal in a manner more conſiſtent with ſoundneſs of argument and good humour. The offending circular addreſs is now before me, and forwarded by the active diligence of the ſecretary, it has

has reached my humble retirement, by a ſimilar courſe, I ſurmiſe, to that which the benefieed writer cenſures. It has been peruſed with a jealous eye, but without its kindling any of thoſe ſenſations which it called forth, when the author of the letter to which I allude ſat down determined ſomehow or another to convey his opinion of the ſociety to the public eye. This opinion has been read, it has had its effect; and my numbers of the Weekly Regiſter, which circulate among my neighbours, have been returned with queries and obſervations not altogether unfavourable to the ſociety.

"If, however, any perſon doubts of the propriety of the combination of numbers to effect ſo great a purpoſe as the ſuppreſſion of vice, &c. can he perſuade thoſe who aim at the contrary, who combine to uphold vice, and aſſociate to extend iniquity, to do ſo likewiſe? Would not that abſtract reaſoning to which the delicate refiners and advocates for modern humanity now reſort, conclude fatally for the very beſt earthly intereſts of man as a ſocial being? If it be objected to the clergy that they ought not upon theſe grounds to unite, and as an order ſtill leſs to join themſelves to the laity, and form a part of ſuch "combinations," (I uſe this term as applied, though not very handſomely, by thoſe who diſcourage the union of any order of men whoſe combined efforts and example might ſuperceed: the neceſſity of an individual building up a dangerous popularity by ſtepping forth the champion of reform,) I would ſay, act as a body of men ſhould act, who ſaw the Society for the Suppreſſion of Vice truly calculated to forward the very plan recommended by their archbiſhop in the year 1699, and that it became their duty as well as their intereſt to give it the ſanction of their names, and the influence of their office.

In the 4th ſection of theſe inſtructions the very meaſure to which Mr. Ruſh and his churchwardens have ſo judiciouſly reſorted, is recommended; and, as the Society contains many a clergyman's name, I ſhould hope that a jealouſy on the part of the beneficed clergymen, if the writer be of the miniſtry, leſt the laity ſhould overſtep the bounds and aſſume the dioceſan's province, may ſomewhat account for this oblique condemnation of the Society, and its acts. As the writer admits, fully admits, the frailty and weakneſs of man, he cannot but be conſcious how much the very beſt of us want theſe helps and theſe aſſiſtances to keep alive that uniform activity which elſe would ſoon be exhauſted or ſlumber, and to repreſs thoſe ſudden ſtarts and heats of zeal when ſuddenly awakened which are rather the aberrations than the perfections of a good mind.

"On behalf of the members of the Society for the Suppreſſion of Vice, I would ſay in the expreſs words of their archbiſhop, that "we may very reaſonably expect the happy effects of ſuch a concurrence, from the viſible ſucceſs of that noble zeal, wherewith ſo many about the great cities of London and Weſtminſter do promote true piety and a reformation of manners."

This further aſſertion of his may alſo be uſed in their defence, as the profeſſed object of the Aſſociation is to carry into effect the plan therein propoſed. "Every pious perſon of the laity ſhould, if need be, be put in mind by the clergy that he ought to think himſelf obliged to uſe his beſt endeavours to have ſuch offenders puniſhed by the civil magiſtrate as can no otherwiſe be amended: and that when he hears his neighbour *ſwear*, or blaſpheme the name of God, or ſees him offend in drunkenneſs, or profanation of the Lord's day, he ought not to neglect to give the magiſtrate

trate notice of it. In ſuch a caſe, to be called an informer, will be ſo far from making any man odious in the judgment of ſober perſons, that it will tend to his honour, when he makes it appear by his unblameable behaviour, and the care he takes of himſelf and his own family, that he doth it purely for the glory of God and the good of his brethren. Such well-diſpoſed perſons as are reſolved upon this, ſhould be encouraged to meet as oft as they can, and to conſult how they may, moſt diſcreetly and effectually, manage it in the places where they live."

Conſidering the Society in queſtion as embracing theſe ſeveral objects in a way which otherwiſe could not be ſo attained, I do conſider myſelf as doing but my duty as a member of the Society and as a clergyman eſpecially, in aſking for and obtaining admiſſion among the reſpectable and pious ſupporters of a body of men, who, under rules and regulations, are expreſsly, aſſociated by every *lenient method* to ſuppreſs vice, and by their perſonal activity, and the influence of their example, to ſupport and encourage, in theſe dangerous times, the Eſtabliſhed Religion and morality, introduce among the riſing generation an internal as well as external habit of ſelf reſtraint, and ſteadily to inſure obedience to the laws of the land, in thoſe caſes which all know and feel abound, where individuals would find all their beſt attempts in this great national concern fruitleſs, and producing but vexation of ſpirit from artful evaſion or direct oppoſition. I am well aware, for I feel, how neceſſary a ſtrict attention to this Prelate's advice is for me; it is advice admirably adapted to all who purpoſe to be *public teachers*, under whatever deſignation they may rank.—" A mildneſs of temper, with a gravity and calmneſs in their converſations (and writings), will not fail to gain them a general love and eſteem among their neighbours (and readers): and a diſcreet caution in their words and actions will preſerve them from thoſe *little imprudencies* that are ſometimes ſo ſenſible an *obſtruction* to the good endeavours of well-meaning men.

Conſcious how apt the beſt meaſures are to be perverted, if I can at all be allowed to judge of the temper by which the Society for the Suppreſſion of Vice is guided in their words, writings, and actions, I ſhould feel myſelf, though but an inſignificant member of that honourable and uſeful eſtabliſhment, fully authoriſed to ſay they will gladly and thankfully receive every remonſtrance from thoſe who will candidly and openly ſcrutinize their conduct; and I fear not to pledge myſelf they will, as a body, decidedly ſhew to the world, that, if ſuch be their deſert, they know how to be grateful for correction, aſking for no other meaſure by which this ſhall be meted to themſelves, but what, as far as human frailty will admit, they have ſtudiouſly endeavoured to make their own ſtandard in like caſes.

I am, my dear Friend, yours faithfully,

A SUFFOLK CURATE.

INDEX.

A.

ABICHT's *Encyclopædia of Philoſophy*, apology reſpecting the review of, 336.
Accent, the effect of in Engliſh pronunciation, 117; ludicrous inſtance of the Scotch, 125.
Admiralty Board, ironical remarks on the economical ſyſtem of the, 385.
Advertiſements, infamous ones diſplayed by the Iriſh Catholics, 101.
Americans, the Anglo, account of their manners, 469.
———, houſes of thoſe who ſettle in the internal parts deſcribed, 471.
———, manners of thoſe who inhabit the banks of the Ohio, 472.
———, immenſe increaſe of their number and population, 474.
Anecdotes, methodiſtical, 363. 364.
———, electioneering, 407, 408, 417.
Anti-Methodiſt, the prayer of an, 395.
Ariſtotle and Plato, reſpective and comparative characters of, 292.
Articles, the Thirty-nine, ſubſcribed to by the Biſhops of the Scotch Epiſcopacy, 330.
Atonement, ſectarian doctrines relative to the word, in Rees's Cyclopædia, 375.

B

Badini, an alien, ſent out of Great Britain, 277.
Bank Reſtriction, quotation reſpecting, from Mr. Forſter's pamphlet, 297.
Baptiſm, refuſed to infants, 362; the diſtreſs of parents, in Scotland, occaſioned by ſuch refuſal, 393.
Bell's *Weekly Meſſenger*, ſaid to be in the pay of the French Government, 277.
Beuvrier, and other French preachers, improperly cenſured for preaching againſt the new philoſophy, 272.
Bigotry, Popiſh, hiſtorical facts reſpecting, 102, 103, 104.
Biographia Britannica, an inſtance of groſs impoſition in it, 157; ſingular forgery in it, 168.
Blind Boy, Bloomfield's deſcription of a, 299.
Blockade, ſyſtem of, attacked, 302; defended, 306.
Bolingbroke's works, Lord Grenville's remarks on, 65.
Bonnaght, account of the Iriſh cuſtom of, 360.
Bourbons, caution to the ſovereigns of Europe, relative to the proſcription of them, 381.
Brentford Patriots, account of the proceedings of the, at the Middleſex election, 405.
Britain, invocation to, 198.
Buonaparte, an attempt to prove him to be the beaſt, whoſe number is 666, 205.
———, favoured by the Monthly Review, 215.
———, letter written by, from Toulon, 266; his early atrocities, ibid; character of the firſt conſtitution which he eſtabliſhed, 267; his conduct on his return to Paris after the battle of Marengo, ibid; his attempt to ſuſpend the courts of juſtice, and to eſtabliſh ſpecial tribunals, 268; account of his means for annihilating the freedom of the preſs, 271; his modes of obtaining the votes of the people, 272.
———, manners of, deſcribed, 273; his compliment to Madame Talleyrand, ibid; his reply to the congratulations of the opera ſingers, 274; anecdote of, ibid; views of, reſpecting England, in making the peace of Amiens, 379.
———, addreſs to the Britiſh nation, 381.
———, a dedication to, 422.
———, Lucien, ſcandalous anecdote of, 273.
Burdett, Sir F. ſtatement of the political principles of, 414; his intimacy with Deſpard and O'Connor, 416.
Burial by night, poetical deſcription of, 299.
Byng, Mr. cenſured for his neutrality at the late Middleſex election, 421.
——, anecdote of, 422.

C.

Caerphyli Caſtle, reflections on the preſent ſtate of, 57.
Calvin's opinion reſpecting original ſin, 7; Divine Grace, 10; the Elect, 18, 128; predeſtination, 134.
Calviniſm, not originally underſtood to be the doctrine of our articles, 3; proved by a quotation from Dr. Binks, 6.
Camden, an error of, reſpecting Sengennith Caſtle, corrected, 56.

Caſhmire, the vale of, ſuppoſed by Herder to have been the firſt abode of man, 89.
Celtæ, origin of the, 24.
Celtic Reſearches, object of the author of, 121.
Chatham's, the late Earl. Letters to his Nephew, character of, 65.
Chaucer, the poet, ſuppoſed to have ſtudied at the Univerſity of Paris, 30; fined two ſhillings for beating a Franciſcan friar in Fleet-ſtreet, ibid; patroniſed by Edward the IIId. 32; his firſt literary production, 34; his "Romaunt of the Roſe," 41; receives a penſion, 42; the value of it diſcuſſed, ibid; his viſit to Petrarch, at Padua, 155; obtains a grant of a pitcher of wine daily, 156; breach between him and Gower, 252; his death and burial, 256; his character, 257; eſtimate of his poetical merit. ib.
China, appearance of the country of, 339; deſcription of the imperial garden of, 341.
Chineſe government, pride and inſolence of the, 338.
———, perſons and dreſs of the, ibid; dirtineſs of the, 340; unacquainted with the uſe of ſoap, 341.
Chivalry, remarks on the ſpirit of, 34.
Cobbett's *Political Regiſter*, quotations from, reſpecting Sir F. Burdett, 412.
Congreve, coincidence between a paſſage from him and one from Sir John Moore, 229.
Correſponding Society, epigrams on the, 224.

D.

Dedication, a, to Buonaparte, 422.
Derby Captains, origin of the phraſe, 354.
Deſcription, dreadful, of a country overrun by France, 399.
Diſputes, conſequences of thoſe which have ariſen relative to the reformation, 450.
Diſcoveries, moral and philoſophical, account of ſeveral very remarkable, 491—498.
Dock yards, ſtatement reſpecting the Engliſh, 303; actual ſtrength of the King's, 307.

E.

Eclectics, view of the ſpecific tenets of the, 293.
Edinburgh Reviewers, expoſure of their folly and impertinence, 30.
Elbe and Oder, the rivers, ſources of, 264.
Eloquence not beneficial to Athens, 21.
Enghien, anecdotes of the late Duke of, 69.
Epigram, on the Ducheſs of Marlborough's offering 500l. for the beſt poem on the Duke's actions, 222; ſtolen by the French, and applied to the Prince of Conde, 224.
Epiſcopacy, general meeting of the Biſhops of the Scotch, 339.
———, Biſhops of the Scotch, ſubſcribe to the Thirty-nine Articles, ibid.
Europe, caution to the ſovereigns of, relative to the proſcription of the Bourbons, 381.

F.

Fanaticiſm and enthuſiaſm of the Welch, animadverſions on the, 62.
Feudal laws, Godwin's remarks on the, 31.
France, account of the judicial proceedings of, 278.
French army, badneſs of its pay and clothing, 275.
French character, delineation of the, 277.
Frenchmen's brains, the lighteſt matter God Almighty ever created, 383.
French Revolution, conciſe hiſtory of it in a few words, 450.
French Bravado, curious anecdote reſpecting, 459.
French Literature, remarks on its miſchievous influence, 474.
French Plays, on their diſguſting mechanical uniformity, 487.

G.

Gaunt, John of, curious document reſpecting his death, 253.
Geological obſervations, 60.
George Cadoudal, the royaliſt, account of, 70.
Gibbon, the hiſtorian, inſcription for a monument of, 444; lines on, 445.
Gillies, Dr. his characters of Plato and Ariſtotle, 292; his view of the tenets of the Eclectics, 293.
Gillyflower, a clerical quack, deſcription of, 48.
Godwin, Mr. cenſured for "carrying the workings of fancy, and the ſpirit of philoſophy, into the inveſtigation of ages paſt," 126; his ſtyle cenſured, 258.
Godwinian Philoſophy, obſervations on the, 53.
Goldſmith, reſemblance between ſome lines in his *Deſerted Village* and ſome lines in *Les Poeſies de M. L. Abbe de Chaulieu*, 223.
Grace, Divine. See Calvin.
Greece, the common pronunciation of ancient, ſuppoſed to be ſtrictly muſical, 119.
Gregory I. Pope, denies papal ſupremacy, 240
Grenville, Lord Leviſon Gower, metamorphoſed into Lord, in the intercepted correſpondence, 197.
Grenville Party, the, always more hoſtile to Mr. Fox than Mr. Pitt himſelf, 196.
Greek language, controverſy reſpecting the ancient pronunciation of the, 121, 122, 123.

H.

Hebrew, not the primitive language, 24.
Hefperides, garden of the, conſidered as an allegory, referring to Britain and to the ſyſtem of Druidical divination, 20.
Hudibras, his deſcription of the taking of oaths of allegiance by the Catholics, 99.

I. & J.

Inclofures, defence of, 61.
Invaders of Britain, deſcription of the fate which would probably attend them, 108.
Ireland, a Popiſh committee ſitting in, 331.
———, parts of, where the king's writ does not run, 359.
Iſraelites. Mr. Bryant's philoſophical account of the wanderings of the, contraſted with the theory of Herder, 93.
Johnſon, Dr. his epigram on Miſs Afton paraphraſed, 222; traced to Dryden's Miſcellanies, ibid.

K.

Kate of the Vale, the ſong of, proved to be a plagiariſm, 223.
Knighthood, preparatory education for the honour of, 33.

L.

Laguna, account of the manners of its inhabitants, 458.
La Harpe, abuſed for the moſt honourable act of his life, 269; an exaggerated charge againſt, 270.
Lancaſter, the Rev. Daniel, cenſured for the colloquial ſtyle of his funeral ſermon, 311.
Language, an affinity between the ſimple elements of, and the ideas which they are meant to convey, 28.
———, quantity in the Engliſh, rules reſpecting, 115.
Laurifton, the French general, conducted to town by the Chief of the Britiſh navy, 383.
Legion of Honour, account of the French, 72.
Literary Journal, remarks on its review of Biſhop Skinner's pamphlet, 207; its obſervations on the Anti-jacobin Review of Dr. Campbell's Lectures, 218.
Llanſawell Church-yard, remarks on, 57.

M.

Macartney, Lord, his deſcription of the imperial garden at Ychol, in China, 341.
Macklin, the actor, birth of, 353; his aſſumption of the character of Shylock, 355.
Mainwaring, Mr. the libels of the Morning Chronicle reſpecting, repelled, 419, 420.
Marlborough, epigram on the victories of the Duke of, applied to the Prince of Conde, 223.
Martyrdom, caſuiſtical defence of, 164.
Maſſacre of the Britiſh Proteſtants in Ireland, 231.
Methodiſtical anecdotes, 393, 394.
Methodiſt preacher, hiſtory of a, 386.
Methodiſm, remark on, from the Annual Review, 433
Middleſex Election, lines on the, 224.
———— ———, account of proceedings at the late, 403, to 422.
———— Elections, the two laſt compared, 420.
Military reputation, the value of, to England, 370
Milford Haven, obſervations on the neceſſity of fortifying, 58.
Monthly Magazine, injuſtice, partiality, abſurdity, and inefficiency of its half yearly retroſpect of domeſtic literature, 318.
Monthly Review, condemned for favouring Buonaparte, 213
Montloſier, the French journaliſt, a miſtake reſpecting, corrected, 272.
Moulin, methodiſtical revival of religion at, 391
Murat, the French general, account of, 70; remarkable letter of, 71.
Muſgrave, Sir Richard, extracts from his Hiſtory of the Iriſh Rebellion, 105, 106; condemns the Iriſh Papers, the *Preſs* and *Union Star*, 245.

N.

Naval force of England and France, ſtatement reſpecting the, 307; that of England proved to be ſuperior, ibid.
Navigation, utility of correct books of, 73.
———— Laws, Mr. Cock's arguments reſpecting the, 202.
Navy, the preparations of France to raiſe a great, 385.
Nogues, Citizen, lines to by the dog Carlo, 331.
Novels and romances, ſtrictures on the modern, 494.
Novel writers, remarks on modern, 48.
Number, the, 666, a theory reſpecting, 265

O.

Oder and Elbe, the rivers, ſources of, 264.
Orders, Holy, the wickedneſs of taking, merely for the ſhew of a profeſſion, 151.

Original ſin, Calvin's opinion reſpecting, 7; remarks on by Dr. Kipling's friend, 8.

P.

Paine, Tom, compared with John Cade, 51.
Pair-makers, a cant appellation aſſumed by a deſcription of jacobin ſhoe-makers; at the Middleſex Election, 404; their mode of conduct, 405.
Parr, Dr. anecdotes of, 403.
———, his inſcription for a monument of Mr. Gibbon, 444; lines on, 445.
Peace, extract from a memorial and project of, written by a Frenchman, 380.
Pierce, Alice, parted from King Edward, 159.
Pitt, Mr. Lord Chatham's Letters to his nephew dedicated to, by Lord Grenville, 64.
———, defence of the conduct of, reſpecting the forming of a new adminiſtration, 196.
———, hated and feared by the French, 383.
Plato and Ariſtotle, reſpective and comparative characters of, 292.
Plowden, Mr. his aſſertion reſpecting Mr. H. Addington contradicted, 237.
———, bred at St. Omer's, 239; publiſhes a work entitled *Jura Anglorum*, 240; his exaggerated deſcription of Iriſh civilization, 243; the main object of his *Hiſtorical Review*, to prove that the Engliſh government, from the reign of Henry II. have ſtriven inceſſantly, to keep the Iriſh in a ſtate of degradation, 245; endeavours to invalidate the veracity of Hume, 357.
Plumer, Mr. his opinion at the Caermarthen election, 410; applied to the Middleſex election, 411.
Pluto ſuppoſed to be Japheth, from whom Druids are conjectured to have ſprung, 25.
Predeſtination. See Calvin.
Poetry, Mr. Mitford's etymology of the word, objected to, 125.
Poetry, remarks on ſome modern democratic effuſions, 452.
Pope's imitation of Ben Johnſon, 221; of Beaumont and Fletcher, ibid.
Precedent, curious remarks on the word, 219.
Prepoſitions, illuſtration of Dr. Hill's theory of, 177.

Q.

Quacks, literary, deſcription of, 50.
Queries, anſwers of the Papiſt univerſities to thoſe, made by Mr. Pitt, 233.
Quin, the actor, anecdote of, 354.

R.

Reflections on the preſent times, 395, 397.
Reformation of Luther, remerks on that event, 449, 450.
Regnier, the grand judge of France, anecdote of, 71.
Religion, methodiſtical revival of in Scotland, and its effects, 391, 394.
Religious innovation, remarks on, 164.
Re-union, iſle of, formerly iſle Bourbon, account of, 458.
Richardſon, the novelift, ſtrictures on the writings of, 168; account of his life and literary progreſs, 169; obſervations on his reſpective works, ibid.
Roche, Father Philip, circumſtances reſpecting, 365.
Roman de la Roſe, remarks on the ancient, 87.
Rome, the common pronunciation of ancient, ſuppoſed to be ſtrictly muſical, 119.
Rumbold, Sir George, animadverſions on the ſeizure of, 332.
Ruſſia, the military force of, repreſented to be ſmall, 377.

S.

Sailors, number of, voted by the Houſe of Commons, 807.
Scottiſh clergyman, ſtupidity of a, in attempting to explain the ſcriptures, 295.
Sheridan, Mr. anecdote of reſpecting the Middleſex election, 417.
Sheriffs of Middleſex, conduct of the, at the Middleſex election, 409.
Ship, king's, inſtance of enormous expence in building and repairing one, at a private dock-yard, 309.
Ships, king's, comparative eſtimate of thoſe which are built in the king's yard, and in private yards, 308.
Ship-builders, private, compariſon of the number of men employed, and of thoſe employed in the king's yards, 308.
Shipwrights, deficiency of in Woolwich and Deptford dock-yards, 305; mode of their working in the king's yards, 307.
Shoe-makers, the journeymen, particularly ſerviceable to Sir F. Burdett, by their efforts to procure a colourable majority, 404.
Sileſian mountains, mode of living on the, 264.
——— dinner, deſcription of a faſhionable, ibid.
Sin, original. See Calvin.
Skinner, biſhop, a letter to, reſpecting his defence of epiſcopacy, 217; remarks on his concluding addreſs to the epiſcopalians of Scotland, 218,

Slave Trade, notice of a new work on the defence of the, 316.
Soap, the Chineſe unacquainted with the uſe of, 341.
Soldiers, Engliſh, propriety of employing on foreign ground, 379.
Spondee, inſtance of the miſtaken, 300.
Stael, Madame de, ſent out of France, 272.
Stones from the atmoſphere, hypotheſis concerning them, 459.

T.

Taniſtry, the Iriſh cuſtom of, explained, 242.
Taylor, Mr. not an interpreter of Ariſtotle, 291; remarkable arrogance of, 294.
Timber, for the navy, ſcarcity of, 305; remedy againſt, propoſed, 306.
Tongues, view of the ſtate and attainments of primitive ſociety before the ſeparation of, 22.
Tournament, a ſolemn, holden in London on the marriage of the Earl of Richmond and the Princeſs Blanche, 34.

V.

Volney, reaſons of his laſt viſit to America, 467.
Volunteers, Sir Robert Wilſon's opinion of the diſadvantages which they would labour under in the event of invaſion, 185.
Vowels, the long and ſhort ſounds of, ſcarcely ever marked by the ſame written character, 114; this poſition illuſtrated by a ſtory, ibid.

W.

War, obſervations on the impolicy and danger of a defenſive, 383.
Wickliffe, appointed to meet the Pope's commiſſioners at Bruges, 156.
Wine, expediency of allowing a drawback on for the army, 207.
Writing, conjectures reſpecting the origin of, 23.

Table of the Titles, Authors' Names, *&c. of the Publications reviewed in this Volume, including both the* Original Criticism, *and the* Reviewers Reviewed.

ACADEMICUS's Remarks on Dr. Kipling, 1, 126
Adam's Letters on Silesia 263
Aikin's Annual Review 432
Amphlett's War Offering 432
Andrew's Sermon, before the Rt. Hon. Corporation of Trinity Brethren 400
Answer to Mr. Pitt's Attack upon Earl St. Vincent 310
Audi Alteram Partem, *ibid.*
Barbauld's Life and Correspondence of Richardson 167
Barrow's Travels in China 337
Bentley's Royal Penitent 81
Bisset's Modern Literature 44
——Critical Essays on the Young Rosius 313
Bishop Skinner's Primitive Truth and Order Vindicated 207
Bishop Horsley's Euclid 314
Bloomfield's Good Tidings 229
Buonaparté and the Monthly Review 215
—— and the French People 265
Brief Enquirry into the Present Conditon of the Navy 306
Campbell's Grampians Desolate 181
Churchil's Essay on Man 423
Cooper's Examination of the Necessity of Sunday Drilling 81
Cormoul's Eversion 96
Cock's Answer to Lord Sheffield's Pamphelt on the Navigation System 202
Davies's Celtic Researches 21
Dallas's Aubrey 146
Dickson's Hints on the Present Important Crisis 76
De Silva's Varieties 490
Degerando's comparative History of Systems of Philo ophy 453
Evans's Tour through South Wales 55
Earnest Exortation to a frequent Repetition of the Sacrament 402
Fletcher's Treatise on the Art of Enamel Painting 82
Friendly Address to the Labouring Part of the Community 203
Fairman's Letter to Mr Windham on allowing Wine to the Army 207
Forster's Essay on the Principle of Commercial Exchange 297
Freudentheil's Poems 451
Godwin's Life and Age of Chaucer (continued, 30, 154, 42
Gillies's Supplement to the Analysis of Aristotle's Works 289
Garnett's Sermon on the Consuration of the Bishop of Bristol 240
Herder's Philosophy of the History of Man, &c. (continued) 82
Herder's Philosophy of the History of Man (concluded) 491
Haldane's Letters to the Earl of Chatham 431
Harleys Biographical Sketch of W. H. W. Betty 431
Harwood's Manual of Geography 430
Hill's Synonymes of the Latin Language 177, 279, 346
Hodson's Exortation to the British Isles 201
Hutton's Two Sermons upon his Institution to the Vicarage of Sutterton 200
Intercepted Letters captured by the French 197
Ingram's God and our Country 310
Jackson's Strictures upon the merits of the Young Roscius 313

Lord

Lord Chatham's Letters to his Nephew 64
——Minto's Speech 76
Leopold, or the Baſtard 81
Lloyd's Gayton Wake 300
Lancaſter's Sermon on the Death of the late W. Taylor, Eſq. 310
Letters between a Gentleman in Berlin and a Perſon of Diſtinction in London 370
Letter to the Freeholders of Middleſex on the return made at the late Election 406
Law's Sermon at the Anniverſary Meeting of the Sons of the Clergy 401
Mackay's Complete Navigator 83
Martial Effuſions of Ancient Times 200
Mitford's Principles of Harmony in Language 113
Mudford's Life of Napoleon 320
Memoirs of Charles Macklin Comedian 353
Murray's Engliſh Spelling Book 429
Mythological Amuſement 430
Maxims and Opinions of Edmund Burke 430
Michaux's Travels to the Weſt of the Allegany Mountains 470
Mann's Chronological Table of Univerſal Hiſtory 460
Menander and Laurentine, a Portugueſe Novel 488
Orme's Sermon on the Anniverſary Meeting of Free Maſons 201
Our Country 197
Pearſon's Obligation and Mode of Keeping a Faſt 312
Plowden's Hiſtorical Review of the State of Ireland 225, 357
——Poſtliminious Preface to Ditto 225, 227
Porter's Thaddeus of Warſaw 27
Poetical Regiſter for 1801, 1802, and 1803 199
Proofs for Holy Writ 203
Pinheiro's Danger of the Paſſions 489
Portugueze Soldier (the) 489
Portugueze and Spaniſh Literature 475
Reply to Academicus 1
——to Lord A. Hamilton's Thoughts on the late and preſent Adminiſtration 193
——to "a Brief Enquiry into the Preſent Condition of the Navy 630
Revolutionary Plutarch 68
Robinſon's Proper Names of the Bible, &c. 206
Rights and Duty of Defenſive War 311
Rees's Cyclopedia 366
Rouſſeau's Correſpondencewith Madame Latour de Franqueville 461
Scot's Diſſertations, Eſſays, and Parallels 19
Serious Addreſs to the Public upon the Preſent Times 203
Strictures on Plowden's State of Ireland 238
Slave Trade and Edinburgh Review 312
——Delineated 426
Sharp's Remarks on the uſes of the Greek Article 438
Six Letter's to G. Sharp, Eſq. reſpecting his remarks, ib.
Six more Letters to G. Sharp, Eſq. on his remarks, ib.
Stewart's Account of a late Revival of Religion in the Highlands of Scotland 386
St. Quentin's Introduction to French Grammar 430
Short View of the State of the Volunteers 431
St. Vincent's Voyage to the Four Principal Iſlands in the African Seas 457
Santa Anna's Diſcurſive Philoſopher 477
Taylor's Anſwer to Dr. Gillies's Supplement 294
Teſſenden's Original Poems 199
Thompſon's Pride of Anceſtry 78
Thoughts on the late and preſent Adminiſtrations 193
The Triad 312

The Teleſcope 429
Wedderburne's Obſervations on the Exerciſe of Riflemen 203
Viller's Eſſay in the Spirit and Influence of the the Reformation of Luther 442
Volney's Picture of the Climate and Soil of America 466
Univerſal Library (a Portugueze Work) 483, 490
Wilſon's Enquiry into the Military Force of the Britiſh Empire 184
Walker's Faſt Sermon 395
Young's Right and Wrong 424

Titles of the Eſſays, Letters, Poetry, &c. *in the Miſcellaneous Part of this Volume.*

N. B. *For remarkable Paſſages, ſee the General Index.*

Buonaparté's Threatened Invaſion
——— Epigram, on 446
Correſpondents, Anſwers to 112, 448
Correſpondence between Lords Redesdale and Fingal, with ſtrong and important Facts reſpecting the Principles, the Conduct, and the Views of the Iriſh Papiſts (continued) 98
Coincidences and Imitations 221
Correſponding Society, Epigram on the 224
Communication on Payne's Letter to the People of England 443
Compliments of Condolence to Authors 448
Critique on Parr's Inſcription 445
Doggrel Rhymes 331
Defence of Jerſey, Epigram on the 446
Earl of Chatham, Epigram on the Great 446
Enquiry into the Merits of Mr. Pitt's Return to Power 321
Epigrams, 224, 445, 446, 448
Edinburgh Quarterly Review, Lines on the 448
Faber's Letter on the Review of his Calviniſtic and Arminian Controverſy 442
Howe's Victory, Epigram on 446
Letter to Biſhop Skinner 217
Lord Nelſon's Victory at the Nile, Epigram on 446
Middleſex Electors, Lines to the 224
Modern Saint, Epigram on the 445
Mudford's Letter to the Editor 442
Precedents 219
Parr's Inſcription for the Monument of Gibbon 444
Piony and Lilly of the Valley, the, a Fable 446
Readers, Addreſſes to our 112, 336
Skinner's (Biſhop) Defence of Epiſcopacy 328
Self-Refuted, Epigram on the 445
Summary of Politics 331